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NOTES
ON THE BOOK OF
COMMON PRAYER

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NOTES

ON THE

BOOK OF COMMON PRAYER.

BY

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NOTES  
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AT this time, when men's minds are agitated and depressed by the defection of many who were esteemed loyal and dutiful sons of the Church Catholic in England, and when heresy and schism are showing forth a bold front, patronized and petted by those in high places, who should be nursing fathers and mothers of the Church, it may not be amiss to give a few brief notes upon the doctrine and ritual of the Church, as expressed in her Book of Common Prayer:

That the rending of the seamless garment—the Church—is not exclusively practised by



those without the pale of the Catholic Church, but that even those who ought to agree to the doctrines of the Church, as taught in her formularies, and having been baptized in the faith, ay, and even admitted into the holy office of the priesthood, oppose each other with great animosity and bitterness of spirit, is to be accounted for, by men being more willing to exalt their own judgment upon the interpretation of holy writ, than humbly to submit to an appeal to the early and apostolic Church, and those immediately succeeding them.

That the Anglican Church, according to the doctrine taught in the Book of Common Prayer, is the *via media*, is easy of proof; and that this Book of Common Prayer is the powerful safeguard against error, whether it be of addition on the one hand, as amongst the Romanists, or, on the other hand, of subtraction, as among the Dissenters. The Romanist exalting a man, in the person of the Pope, to the power of the Omnipotent God, and substi-

tuting vain fables (in many cases amounting to blasphemy, as may be seen in her services, and more particularly in the Creed of Pope Pius IV.), as articles of Christian verity necessary to salvation. The Dissenter, detracting from the honour of the Almighty God, asserts that what he has declared necessary for our salvation is not now at all reasonable, their Erastian minds not being able to receive it; *pride* being their stumbling-block, in enthroning reason, where faith alone ought to be exalted.

These being the views, then, I entertain with regard to the misunderstanding of the Prayer Book, I will now endeavour to give some few, though short, remarks upon the doctrines therein taught, and also of the ritual, as expressed in the Rubrics.

The Book of Common Prayer, as now used, is not the first publication by the Reformed Church, but one agreed upon by the last convocation at the Savoy Conference, 25th March, 1661: the members of which were, on the

Episcopalian side, Dr. Fruen, Archbishop of York ; Dr. Shelden, Bishop of London ; Dr. Cosin, Bishop of Durham ; Dr. Warner, Bishop of Rochester ; Dr. King, Bishop of Winchester ; Dr. Henchman, Bishop of Sarum ; Dr. Morley, Bishop of Worcester ; Dr. Sanderson, Bishop of Lincoln ; Dr. Laney, Bishop of Peterborough ; Dr. Walton, Bishop of Chester ; Dr. Stern, Bishop of Carlisle ; Dr. Ganden, Bishop of Exeter ; with their coadjutors, Drs. Earles, Heylin, Hackett, Barwick, Gunning, Pearson, Pierce, Sparrow, and Mr. Thorndike. On the Presbyterian side were Dr. Reynolds, Bishop of Norwich ; Drs. Tuckney, Conant, Spurstow, Wallis, and Canton ; Messrs. Calamy, Baxter, Jackson, Case, Clark, and Newcomen, with their coadjutors, Drs. Horton, Jacomb, Lightfoot, Collins, Woodbridge ; Messrs. Bates, Rawlinson, Cooper, and Drake. Many things are left out (which will be seen by a reference to the first book of Edward VI.), in consideration of the tender consciences of those of the

divines assembled, who had adopted the views of Calvin and the Genevan Reformers, while many are placed there by the act of the various governments of the day, and are not binding on Churchmen, never having been sanctioned by Convocation, and are not to be found in the sealed copy in the Tower. On the accession of Queen Mary, A. D. 1553 to 1558, the liturgy of King Edward was suppressed, and the one in use during the first part of Henry the Eighth's reign restored : at her death, however, after a conference held between some Romanist and Reformed divines, the Prayer Book (with some slight alterations), as at present used, was restored, on the Feast of St. John the Baptist, June 24, 1559.

In A. D. 1660, the order of the Lessons throughout the year was revised, under the superintendence of Archbishop Parker, Bishop Grindall, and Drs. Bell and Haddon ; and how beautifully they have apportioned them to the whole service of the Church, is evident from

a very slight glance. On the 14th of January, 1603, at the Hampton Court Conference, an explanation was agreed to, as were the Thanksgivings for Rain, Fair Weather, Plenty, Peace, and Victory, while to the Catechism were added the questions and answers relating to the Sacraments ; so that it appears those stumbling-blocks to the modern Puritans, of Regeneration by Water and the Real Presence in the blessed Eucharist, were not slighted by the earlier Puritans. On November 24th, 1644, the Directory for the Public Worship of God throughout England was established by Act of Parliament, and all previous acts for its establishment repealed ; a few weeks after this (June 10, 1645), Archbishop Laud was murdered and Episcopacy abolished : not satisfied with the murder of this devoted bishop, they went on, and it is not to be wondered at that the saintly Charles was soon beheaded, which took place on the 30th January, 1649 ; and now all was riot and disorder in both Church and

State. Soon after the restoration of Charles II., A. D. 1660, the Prayer Book was agreed on by both houses of Convocation; the civil sanction of Parliament was given to it, which act received the royal assent on May 16, 1662.

That the two bishops, Cranmer and Ridley, were strictly our Reformers there is no doubt, and nobly have they done their work, expunging dogmas that had grown upon the Church, yet doing away with nothing Catholic or essential. Calvin, a turbulent and factious man, living abroad and disliking everything ancient because Rome had abused it, wrote to offer his services; but they knew the man too well, and wisely refused to accept them. Well had it been for another portion of the kingdom had their Reformer followed the advice of Ridley, who, speaking from his prison, says, "Why will they not follow that which the ancient writers do more allow? from whom to dissent without warrant from God's word,

I cannot think very godly wisdom.”—*Knox, Rem.*, vol. i. p. 138.

That the British Liturgy was probably the Gallican, we infer from the fact of there being only two Liturgies in the Western Church, the Roman and Gallican ; and that the British bishops derived their orders from their neighbours. There were (according to the Venerable Bede) English bishops present at the councils of Arles, Sardica, and Ariminum in the fourth century.

In the sixth and seventh centuries the British Churches submitted to Saxon Episcopal authority. St. Austin brought with him the Sacramentary of Gregory, which in process of time came to be generally used, though each bishop had a distinct power in matters of ceremonial and service ; hence arose the different uses of York, Sarum, and other cathedrals, they all differing very slightly and in no case essentially : yet all these being revised in the sixteenth century, together with

the uses of Gaul, Spain, Alexandria, and other Oriental missals, it is satisfactory to know that the greater portion of our prayers are those offered up by the Anglican Church for more than 1200 years.

The preface was written by Bishop Sander-son, and it well explains the general aim of our Reformers; and beautifully do our services carry out St. Paul's injunction of "Let all things be done decently and in order" (1 Cor. xiv. 40). In the calendar are retained names of many worthy and good men, placed there no doubt as examples for us, though the Church only celebrates a few others than the holy Apostles. On St. Chad's day, at the siege of Lichfield, a curious case occurred to Lord Brook, who commanded the rebel Puritans. As he led on the attack against the Close, he called on God for a sign of approval; while he raised his vizor in order the better to be heard, a bullet went through his head, and he fell dead on the spot.



It is in some Churches a practice to sing a hymn before the commencement of service at Morning and Evening Prayer: *a practice highly objectionable, as being in accordance with the use of conventicles, which are almost as much opposed to Catholicity as light from darkness.* “The canonical hours in the English Church and other Western Churches were seven, viz., Matins at daybreak, the second, third, and sixth hours, Vespers, and Compline; these, however, resting on no divine command, and not having been pronounced binding by an œcumenical council, the English Church was right in appointing Morning and Evening Prayer, though by that ordinance, be it observed, she never enjoined that her children would only worship at those hours.”

The practice of commencing the services with a few sentences from Scripture is far from novel, it being the custom in all the offices of the ancient Church: while, moreover, it

affords time for a few stragglers to be in their places before the priest begins his exhortation for a general confession; of which the Church has, in her formularies, three distinct ones; the general one at Morning and Evening Prayer, one more explicit in the office of the holy Eucharist, and one still more so in the Communion for the Sick; where she, through her priest, exhorts the sick person to make special confession of his sins, previously to receiving the benefit of absolution. She nowhere commands auricular confession, though from her use of these it is clear that she does not think it unnecessary; and where a penitent wishes to confess and receive absolution, it is clear that the priest has no power to refuse to hear him, lest he should go to another communion where he can obtain the benefit so much desired. The power of absolution is vested in the priest by the express command of our Lord, "Whose sins ye remit," &c. It is most certain the Apostles used this power;

one instance will be sufficient to prove this, that of St. Paul delivering over Hymeneus and Alexander to the power of Satan till they repent.

The Lord's Prayer was the commencement of the service in Edward's first book, though this could not have been in accordance with primitive usage, it being their custom to keep this prayer from the knowledge of the unbaptized; the heathen being frequently admitted to the earlier parts of their service. This prayer in the Romish forms is appointed to be said mentally, which in a great measure in public worship takes away the beauty of all present in true charity crying with one voice and heart, "Our Father." After having confessed, and being absolved, and praying for all we can wish or desire, we call upon God to "open our lips, and make haste to help us" in the great duties we are about to enter upon. These versicles are of great antiquity, and have been used in the English Church

from time immemorial: they being followed by the *Gloria*, which is both a creed and a hymn—a creed as regards the object of our faith, being in the Father, Son, and Holy Ghost. This is the original as received from the Apostles, though Arius, that arch-heretic and predecessor of the modern Socinian, attempted to destroy the divinity of our Lord by affirming the original to be, “Glory to the Father, by the Son, through the Holy Ghost;” though even this form, used to give thanks for mercies received, and expressing the way in which they are conveyed through the second and third Persons of the ever-blessed Trinity, is commendable. In the Greek Church the form is, “Glory be to the Father, and to the Son, and to the Holy Ghost, now and ever, world without end.” It was not till A. D. 442 that “As it was in the beginning” was added, in order to oppose the poison of Arius, who asserted that there was a beginning of time before Christ had any beginning, and to de-

clare this to have been the primitive custom and true way of praising God. "Praise ye the Lord" is a translation of the Hebrew word Alleluia, and has been used from the earliest ages, the response being added to it A.D. 1661.

*Venite exultemus* was sung before the commencement of Nocturns: it was formerly called the invitatory psalm, being used to call the brethren together in the night.

*Te Deum* is ascribed to many authors. Palmer concludes that it was composed in the Gallican Church, and ascribes it to Hilary, Bishop of Arles, who also composed the Creed of St. Athanasius. Dr. Bisse considers this magnificent hymn of praise to have been written by St. Ambrose, who composed it for the baptism of St. Augustine. The form we now use is a transcript from the use of Sarum. In the first Prayer Book of Edward VI. this is appointed to be said daily throughout the year, except in Lent, when the following one,


*Benedicite omnia opera*, was ordered in its place.

After the second lesson, which is always taken from the New Testament, follows *Benedictus*, or else the 100th Psalm. What can be more to the purpose, in showing our praises and thanksgiving after reading a portion of the New Covenant with us, than these psalms?

Now follows the Apostles' Creed, which is appointed to be said twice a day ordinarily, though on a few of the higher festivals the Athanasian is used in its place: it was so used in ancient days. "Take the rule of faith, which is called the symbol or creed: say it daily, in the morning before you go forth, at night before you sleep." The Creed is always said standing (to show our willingness to adhere to, and stand to, the faith), and with our faces to the East: the early Christians were supposed to be worshippers of the sun, from the fact of all prayers and creeds being said

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with their faces turned to the East. This Creed being designed by the Church, if not by the Apostles, to set forth the faith. How many of those who now express their belief in the One Holy Catholic Church do really believe in her? If they did, our dissensions would soon be healed, by their obedience to her commands. How can the schismatic, who absents himself from her services and denies her divine commission, receive this Creed at all? Surely every time he repeats it must be with the lips only. We here express our belief that "Christ descended into hell." This perplexes many. Now what does it mean? Surely not that He descended into the grave and was buried, for that would be a solecism, as would it be into the place of departed spirits: it must mean, then, that He actually descended into hell, in order to show the devils that, after having used all their arts to seduce men into slaying and crucifying the Lord of heaven and earth, by that very act, by His presence among them,



they had visible proof of His power over them ; and instead of His death being a curse to men, it was their greatest blessing, sealing the redemption of the faithful, and showing Satan, the prince of devils, that his tyranny was destroyed. What is the Holy Catholic Church we express our belief in, but that Church founded by our Lord, and completed by the holy Apostles, acting under the guidance of the Holy Spirit? The form of admission into it is through Holy Baptism, its peculiar sign of membership the Holy Eucharist : it is presided over by bishops, successors of the Apostles ; its officers, priests and deacons ; and the Bible (assisted and interpreted by the Church's handmaid—tradition) contains its laws. Thus the Catholic Church is not, like that of the Jews, confined to one people, but is disseminated through all nations, in all ages, and contains everything that is necessary to be known for the salvation of men ; has power to enforce obedience to the will of our Saviour, and to

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impart, through the medium of its sacraments, grace sufficient to make our works acceptable to God.

The communion of saints surely means not the saints on earth only, but also those who, having been members of the Church militant, are now members of the Church triumphant. "The Lord be with you," following the Creed, is a form of blessing, and the response, "And with thy spirit," is a prayer for the priest who is about to offer up prayers for us. "Lord have mercy on us," &c., is used thrice, to signify our appeal to the Blessed Trinity as being co-equal and co-eternal.

We have now arrived at the Collects, the first of which is for the day. The second for Peace, which is as old as the fifth century: peace being the greatest blessing the Church and nation can enjoy, it is appropriately placed directly after the prayer for the day. The third, for Grace, is taken from the use of Sarum, and somewhat differs from the one on the same

subject in the Roman Missal. There are other instances besides this in which the Reformers used other than the Roman Missal. The words "Who hast brought us to the beginning of this day" show, says Bishop Cosin, at what hour this prayer ought to be used, viz., six in the morning, and not at noonday, when the morning is past. The fourth is for the King: as a godly and wise king is a blessing to a people, it would be opposed to all that is right and true not to endeavour, as far as possible, through our prayers, to obtain such a blessing for the people. For, says the Son of Sirach, "As the judge of the people is himself, so are his officers; and what manner of man the ruler of a city is, such are all they that dwell therein. An unwise king destroyeth his people." And such testimony as this is never to be forgotten. The five prayers commencing with this one were placed here in A. D. 1661, their former position being at the end of the Litany, which, having been sung, would be a repetition, as

they are all comprised in it. The fifth, for the Clergy, is from the Sacramentary of Gelasius (A. D. 494), and embraces the whole Catholic Church, as composed of bishops, curates, and all people, all united as one flock, the bishop being the shepherd. The Prayer of St. Chrysostom has been used in the patriarchate of Constantinople. In speaking of St. Chrysostom, the first Homily says "That great clerk and godly preacher." Of the same saint, Mr. Milner, the leader of modern evangelicism, says, "It would be easy to produce abundant instances of his oratorical abilities; I wish it were in my power to record as many of his evangelical excellencies." Mr. Milner speaks the language of Calvinism; the Homily, that of the Church. We conclude with a blessing, which is to be pronounced by the bishop if present, for, it being an authoritative act, the priest should not bless the bishop, but contrariwise.

The foregoing will relate as much to "the

office of Evening Prayer to be said daily throughout the year." How any priest, who at his ordination has sworn to obey the canons and accept the Prayer Book, can willingly and deliberately refuse to fulfil his vow, is an enigma ; and what is still more so, to call those who do obey the Church and her laws, by allowing the people this privilege, Romanizers.

We have now arrived at the Athanasian Creed, appointed to be said or sung twelve times during the year. This Creed has caused perhaps more ill-will and jealousy, among not only professing Christians but Churchmen, than any part of the Church's services. It was introduced into the English Liturgy not later than 880, and its author is supposed by some to have been Vigilius, Bishop of Tapsus, in Africa, A. D. 484 ; by others to Hilary, Bishop of Arles ; it was not till A. D. 930 that it was received as an article of faith in the Romish branch of the Church ; that Church which was always, as now, more ready to impose her

forms and ceremonies on other Churches than to receive them. It is a very valuable protest against Arianism ; and one argument used against it is on account of its supposed dam-natory clauses, which argument cannot hold good, because the same might be urged against the whole system of Christianity. “ He who believeth and is baptized shall be saved, but he that believeth not shall be damned.” We here express our faith in the Trinity in Unity, and Unity in Trinity, an incomprehensible mystery, and then acknowledge our being com-pelled by the Christian verity to accept every Person by Himself, to be God and Lord co-equal and co-eternal, denying the heresy that would destroy the Divinity of our Lord ; so are we forbidden by the Catholic religion to say, there be three Gods or three Lords, thereby acknowledging their co-identity. After de-fining the powers and qualities of the Trinity, this Creed, which embraces all the other Creeds, is summed up by this : “ This is the Catholic

faith, which, except a man believe faithfully, he cannot be saved." The Latin is, "Hæc est fides catholica, quam nisi quisque *fideliter firmiterque* crediderit, salvus esse non poterit:" our Reformers, in the translation, omitted *firmiter*, in order that they might confine the condemnation to presumptuous rejection, and not pass sentence on intellectual vacillation.

The whole may be summed up in accepting the doctrine of the Trinity in Unity: Three Persons yet One: One actually, yet Three in their distinct offices: the incarnation of our Lord, being God yet man, His death and resurrection; and not disputing about the dogmas, leaving this to the schoolmen if they choose to decide about the how, why, and wherefore. Now, what is the Christian verity, but the clear sense of Holy Scripture? and what the Catholic religion, but the concurrent judgment, or tradition of the Church, the *consensus omnium, quod ubique, quod semper, quod ab omnibus?*

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It is strange that the modern Calvinist objects to this creed, seeing that Calvin and also Beza made it their profession of Faith; Luther called it the great bulwark of the Apostles' Creed; so we have the testimony of these ultra-Reformers to its great value as a service to be retained. Dr. Hook says, "A man who rejects it may be honest, though a heretic, but no clergyman can be honest who continues to officiate in the Church of England and neglects to use it."

The Litany comes next in order, and is appointed to be sung on Wednesdays and Fridays, these being set apart for fasting and humiliation. It is divided into four parts: Invocation, Deprecation, Intercessions, and Supplication. Dr. Bisse says, with regard to the Invocation, "It would be of little service to the enemies of this doctrine to have the Athanasian Creed struck out of our Liturgy, unless they can get this Invocation struck out of the Litany." The Invocation comprises

the form to the end of "O holy, blessed, and glorious Trinity:" then the Deprecation to "In all time of our tribulation:" the Intercession to "That it may please Thee to give us true repentance:" and, lastly, the Supplication. The Litany differs from the Romish form in having no invocations to the blessed Virgin: it contains all the supplications that can be wished, for both private and common wants; for the Church Catholic; for that branch of it to which we owe our allegiance; for the principal members of it, and, lastly, for all sorts and conditions: we pray that we may be delivered from sin, and that God would help us in good deeds. Many object to the term Deadly Sin as being a remnant of Roman Catholic theology rather than a dictate of faith: these I refer to St. James, in which passage sin perfected and sin inchoate is indisputably implied; and, says Knox, "I submit whether every rule of interpretation does not establish that what is exclusively predicated of sin perfected

cannot be attributed to sin inchoate. This latter, therefore, though sin, is not deadly sin : it is dangerous, it needs forgiveness ; but if it proceeds no further it is forgiven, since spiritual death (the great punishment) does not take place : who, then, can say, after this plain declaration of Scripture, that the distinction between venial and mortal sin is merely a Roman Catholic fiction ? ” “ Rebellion and schism,” a little further on, was inserted at the last review after the Restoration. Nothing could be more needed after the excesses that rebellion and schism had committed in the triple murder of Charles, Laud, and Strafford, the Primate of the Church and the first civil adviser of the Crown.

The petitions from the beginning of the Deprecations to the end of the Intercessions are addressed to the Second Person in the ever-blessed Trinity as the true and proper object of our Faith : then, as the Litany began with the Trinity, going on to the Son, so at

the close we return from the Son to the Trinity. Bishop Andrews remarks, "that by His Incarnation, Nativity, Circumcision, Baptism, Death and Burial, Fasting, Temptation, Agony, Bloody Sweat, Cross, and Passion, these twelve, God was manifested in the flesh ; but by His Resurrection, Ascension, and Coming of the Holy Ghost, He was justified in the Spirit." The *Gloria* is here used in a different sense to what it is used in other parts of the service : it is there used as a thankful adoration to the Holy Trinity, and is therefore said standing ; but here is used as a humble supplication, that by our deliverances all glory may redound to the Father, Son, and Holy Ghost, and in such sense it is more fitting to be used kneeling.

Prayers and Thanksgivings are an essential part of all Christian worship. Those following the Litany are for special occasions, as denoted at the head of each, and are peculiar to the English ritual. " O God, whose nature," &c.,

is frequently used by the deacon in lieu of the Absolution, which he is not authorized to grant, but it seems by the rubric to be contrary to all practice, being to be said *after* any of the former. "O God, the Creator," &c., was originally used during the Litany. Dr. Gunning, its supposed author (Master of St. John's), would not suffer it to be used in the afternoon, because the Litany was never read, and which it was supposed to supply. "It was," says Wheatley, "much longer than it now is, and the throwing out a great part, which consisted of petitions for the king, royal family, clergy, &c., who are prayed for in the Collects, was the occasion why the word *finally* comes in so soon in so short a prayer." The General Thanksgiving was composed by Bishop Sanderson, and was added at the last review, A. D. 1661.

We have now arrived at the Collects, &c., forming part of the service for the Holy Communion. The Collects are most of them very

old, being found in the Sacramentaries of Gelasius, Bishop of Rome, A. D. 494; Leo, A. D. 483; and Gregory Magnus, A. D. 590 (that great and good man who, being styled by the Patriarch of Constantinople the Chief or Supreme Bishop, rebuked him, saying he was "servus servorum Dei"); and from the Sacramentary of Leofric, Bishop of Exeter, in the ninth or tenth century. So that the charge of novelty in this part of our Liturgy cannot be sustained, the majority of them having been used in the British Church for more than 1200 years. Those composed by our Reformers are very few, being for the first and second Sunday in Advent, sixth Sunday after Epiphany, Quinquagesima, Ash Wednesday, Easter Eve, Sunday after Ascension, St. Andrew, and St. Thomas. In the first book of Edward VI. were placed portions of the Psalms (called Introits, on account of their being sung whilst the priest ascended the steps of the holy altar), previous to the commencement of

the Communion service. These were not reprinted in his second book. In Edward's first book were two collects, epistles, and gospels, for Christmas and Easter days, one to be used at the first, the other at the second communion, the Churches not affording room enough for all to communicate at once that were willing to come at high festivals. "The practice of double communions is very ancient, for Pope Leo, writing to Dioscorus, Bishop of Alexandria, advised that where the Churches were too small to admit all who were to communicate at once, to administer two or three in one day. Bucer, being convinced by this authority, after retracted an exception he had taken against two in one day." In Edward's second book one of these was laid aside, "not with intent to forbid the repetition if the priest should see fit, but only as the congregation being different, the same service should be used for both." (Wheatley.)

The rubric after St. Stephen's day orders

this till new year's eve ; which I cannot but think is thoughtlessly done, that the civil year, of which the Church is entirely independent, should be referred to, instead of the Feast of the Circumcision. The festivals of SS. Stephen, John, and Holy Innocents, are placed immediately after Christmas day, to show that none are better attendants upon the birth of Christ, than those holy and blessed martyrs who suffered death for His sake, and by His incarnation received eternal life. Symbolic beauty is here perfect : the first being St. Stephen, a martyr in both will and deed, St. John in will but not in deed, and lastly the Holy Innocents in deed but not in will. There being three degrees of martyrdom, as the preceding sentence shows : the one both in will and deed is most worthy ; then the one in will but not in deed ; and lastly those who, too young to know the difference between right and wrong, come last in the honours of martyrdom.

The Feast of the Circumcision is of great



antiquity. "St. Bernard has a sermon upon it. In earlier Christian writers it is styled the octave of Christmas. The Sixth General Council forbade its celebration, most probably because it fell on the calends of January, a great festival among the heathen, which was celebrated with such riot and debauchery, that St. Chrysostom calls it *ἐορτὴν διαβολικὴν*, the devil's festival." The next in order is the Epiphany, or day on which Christ was manifest to the wise men of the East: it is in ancient liturgies called "the day of many manifestations," which term was used as well for Christmas day as for this, but to this it more properly belongs. It is supposed that the Magi were kings in their own country, and three in number. They knew that The King was born, but did not know where; this teaches this lesson—"omnia non manifestantur omnibus." In the search after holy things we stand in need of help, and as we cannot know all things of ourselves, must learn one of another: the Jews,

that a King was born ; they, of the Jews, where He was to be born. The Epiphany carries us to the preparation for Lent, in the Septuagesima, Sexagesima, &c., Sundays. “ Among the reasons why these names are given, is this—the first Sunday in Lent being forty days before Easter, is by that reason called Quadragesima Sunday; and fifty being the next round number above forty, as sixty is to fifty, and seventy to sixty, the Sunday preceding is called Quinquagesima; and the two foregoing, being still further distant, were called Sexa- and Septuagesima Sundays.” Ash Wednesday is also called “ Dies cinerum.” The Lent fast is forty days long, and (Sunday never being kept as a fast, but always as a feast, in remembrance of Christ’s resurrection and victory over death and the grave) deducting the six Sundays in Lent, from this day till Easter there will be just forty days left. It used to be the practice of the early Church to sprinkle themselves with ashes, hence the name “ Dies cinerum.” The

most solemn part of this fast is during Passion week, particularly the Wednesday, being the day of betrayal, and from Friday, the day of crucifixion, until daybreak on Sunday, when we celebrate the resurrection; during this week we go through all Our Lord's passion. "Easter day is so called," says Bede, "from our Saxon ancestors worshiping a God called Eostre, whose festival fell about this time." This is not strictly the day on which our Lord rose from the dead, and great difference of opinion occurring, it was determined at the Council of Nice that Easter should be kept on the Sunday following the Jewish Feast of the Passover, which is kept on the fourteenth day of the month Nisan. Easter is always kept on the Sunday following the full moon which falls on or next after the 21st of March. After celebrating this feast, the Church leads us on to the Ascension, forty days after. At first the Church mourned at the loss of the its Head, till it was assured by His going the

Comforter would be sent, which was fulfilled on the day we call Whit-Sunday, when the Church being assembled together, the Holy Ghost came among them, and they were comforted. Two reasons are given for the name : one, that catechumens about to be baptized, and those baptized before Easter, appeared in white garments ; the other, “ It has been thought the name was symbolical of those vast diffusions of light and knowledge which were then shed upon the Apostles, in order to the enlightenment of a world in the darkness of superstition and idolatry.” We have hitherto been considering the event of principal import in the life of our Lord, now we are led on, by Trinity Sunday, to contemplate the mystery of the Trinity ; which carries us to the end of the Church’s year, which commences on Advent Sunday, and not, as some suppose, on the 1st of January, when we have celebrated the Birth and arrived at the Circumcision of our Lord. After the Feast of Trinity, are placed, in our

Prayer Book, services for special occasions used as they occur. First, St. Andrew, who was a disciple of John Baptist, but being told by St. John that he was not the Messiah, and hearing him say, 'Behold the Lamb of God,' was certified of our Lord's commission, and became His disciple: he was crucified at Ægea, on a cross representing the letter X, which is now known as St. Andrew's cross. St. Paul's conversion is kept rather than his martyrdom, to show that no sinner, however bad, and no persecutor of the Church, however great, need ever despair, and also to celebrate his miraculous conversion. The Purification of St. Mary the Virgin is a festival of no mean importance. The Roman branch of the Church celebrates four festivals in honour to this blessed Virgin, but our own branch has only two; in these services we look upon her in her true light, as blessed among women, but do not pay her divine honour. On this day, says St. Bernard, "we go in procession, two by two, carrying

candles in our hands, which are lighted, not at a common fire, but by a fire blessed in the Church by a bishop. They that go out first return last, and in the way we sing, 'Great is the glory of the Lord.' We go by two, in commendation of charity and a social life; for so our Saviour sent out His disciples. We carry lights in our hands; first, to signify that our light should shine before men; secondly, this we do this day especially in memory of the wise virgins (of whom this blessed Virgin is the chief) that went out to meet their Lord with their lamps burning and light. Because our works should be all done in the holy fire of charity, therefore the candles are light with holy fire. They that go out first return last, to teach humility: 'in humility preferring one another.' Because God loves a cheerful giver, therefore we sing in the way. The procession itself is to teach us that we should not stand idle in the way of life, but proceed from virtue to virtue, not looking back to that which is

behind, but reaching forward to that which is before."

The other holy and blessed Apostles follow in regular order. On the Feast of St. Michael the vigil is not kept as on other saints' days, because the angels did not enter into joy through suffering, as did the saints, but were placed there from their creation. The last is All Saints, when we celebrate the feast of that noble army of martyrs, patriarchs, bishops, prophets, holy virgins, and all who have fought the good fight, and are now receiving a foretaste of those joys which are being prepared for them.

Though the whole ritual and ceremonial of the Church are symbolical and sacramental, and we confess to there being seven sacraments, yet there are only two "generally necessary to salvation," as taught by that branch of the Catholic Church to which we belong; yet in the interpretation of these there is a great difference of opinion: some saying they are

merely signs, others exalting them by a false view so much as to do away with the nature of a sacrament.

That the Real Presence has ever been held in the most holy Eucharist, by the Anglican Church, a reference to her Service Book will show ; we profess not, like our Roman sister, to define how that Presence is there, and anathematize those who do not believe as she does, nor did she till the Council of Trent, when she confirmed error, which had for centuries been growing upon her, and made fables, some no doubt springing from an overwrought piety, as matters essential,—one of which, though very beautiful, as showing how willing they are to give to the ever-blessed Virgin great honour, by exalting her to heaven, is by that means a great drawback upon much truth, for by that very exaltation they detract from the honour of the Incarnate Word by praying to the creature, His blessed mother, instead of directly to the Creator. From praying to her they have gone



further, and pray to the saints, who are only members of the Church triumphant, as we are of the Church militant. I would not assume that this blessed company do not pray for us, and that we should not do the same for them, for by so doing I should destroy one article of the Creed, "the Communion of Saints."

The sacrament of the Lord's Supper is sometimes styled the Sacrifice of the Altar. Though our Lord has been once offered a full and sufficient sacrifice, yet as a sacrifice of prayer and thanksgiving, and a determination under God's blessing to sacrifice all thoughts of pride, lust, envy, &c., it is a sacrifice. Cranmer distinguishes most plainly between the sacrifice propitiatory, made by Christ Himself, and the sacrifice commemorative and gratulatory, made by priests and people. We may behold, then, the blessed Eucharist as a sacrifice offered to God, by which we obtain remission of sins. "This service consists of four parts: the first reaches to the offertory,

called anciently ‘the service of the catechumen;’ the second, the offertory, which reaches to the consecration; the third begins at the consecration and ends at ‘Glory be to God on high;’ the last is the thanksgiving.”

We begin with the Lord’s Prayer, followed by a prayer to cleanse our hearts. Then the Decalogue, each commandment ending with “Lord have mercy,” sung by the people. The first and second command are both aimed against idolatry, for it is not merely idolatry to bow the knee to idol or image, but to give an undue exaltation to reason, wealth, &c., is to set up a God in our hearts, and destroy the love and homage we owe to the one God. Then follow the collect for the day, and another for the King, the Church being ever mindful to follow out St. Paul’s injunction, “Pray for all men,” especially the King; together with Epistle and Gospel, which are the lessons for this service; and then we profess our faith by saying the Nicene Creed. This done, and sermon ended, the second part of the service commences with the

offertory, following St. Paul's advice of on the first day in the week laying by as God has prospered each ; then follows a prayer for the Church militant, not for the Church of England as being a sect, but the universal Church. The elements of bread and wine are placed on the altar at the time of the offertory, as an offering of the first fruits of the earth, which was cursed for Adam's sake, and they symbolize that though it was cursed for his sin, and brings forth weeds to remind us of our rebellion, it is blessed for Christ's sake, and brings forth bread and wine to remind us of our redemption. Why the practice of giving notice of the Holy Communion should precede the sermon is not plain, for it is in direct violation of the rubric. The communicants being conveniently placed, *i. e.*, near the altar, the priest shall say the exhortation, to remind all now approaching to further examine themselves, whether they have repented ; " for though Christ is savingly received in the sacrament to all who receive Him in faith, yet we

have the express word of Scripture for saying that the thoughtless communicant, far from remaining as if he did not receive it, is guilty of the body and blood of Christ; guilty of crucifying Him anew, as not discerning that which lies hid in the rite. This does not apply to any one who communicates with a doubt merely about his own state—far from it; nor to those who resolve heartily, yet in the event fail to perform, as is the case with the young; nor to those who may happen to sin both before and after the reception of the sacrament: where there is earnestness, there is no condemnation; but it applies fearfully to those who view the blessed ordinance as a thing of course.” In the Greek Church, besides other prefatory matters, when the people were ready to receive the sacrament, the priest, even then standing on the steps of the altar, stretched out his hands and lifted up his voice, warning the unworthy to forbear, and inviting the worthy. “Which if this were necessary in

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those days, how much more is it in our looser age, wherein men have learned to trample on Church discipline, and to come out of fashion at set times, whether they are prepared or not ! every one hopes to pass in the crowd." This exhortation being ended, the priest, as the steward of God's mysteries, of which this is the most sacred, invites the assembled guests to partake, drawing near in faith ; but confession being one means whereby we show our penitence, we are now to confess one with another, each confessing mentally those sins which most beset him, the priest here, as being one among many, only leading : after which he turns to the people, absolving all who are truly penitent, and though he knows not who by his ministerial power is pardoned, yet by God's word we are assured that they who have confessed and are penitent, do at that moment receive remission of their sins : yet, to quiet uneasy minds, and those who may fear not being pardoned, reads sentences from the

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Bible for their comfort ; now we being pardoned are invited to lift up our hearts (the oldest part in our Liturgy), and join with the whole Church, angels and archangels, to laud and magnify Thy holy name, saying “ Holy, holy, holy, Lord God of heaven ; ” here I think we should lowly bow the head and bend the knee, for shall mortal only stand erect and unmoved at this glorious hymn of praise, when we know from St. John that the whole company in heaven, at these words, *fall down* and worship ? The proper prefaces are only fixed for the great and high festivals, and their octave ; two reasons are assigned for this, one being, the communicants being so numerous on these festivals that all were not able to communicate on the same day, they should by this means be enabled to use the same prayers ; the other is symbolical. “ The octave, or eighth day, signifying regeneration and eternity, and our lives being but a repetition of seven days, so, by keeping these eighth days, it

symbolizes that if we keep the seven days of this life pure and holy, we shall on the eighth day of eternity return to the first happy day we were created in."

The third part of this service now begins with the act of consecration, which being bread and wine only, and as such fit only to nourish our natural bodies, by this act is made the very actual body and blood of Christ. The Church in consecration has always broken the bread, following the example of Christ, who took bread and brake it, typifying His being broken on the cross for us. The signing of the elements with the cross was the ancient custom in both East and West. Why this is now disused in this sacrament and retained in baptism, I cannot understand; for why, when we are celebrating His cross and passion, should we be ashamed of that very symbol of our redemption, and not follow the example of St. Paul, who boasted in the cross of Christ, and that only, and especially as we are cele-

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brating this in obedience to the command and honour of a crucified Saviour?

The bishops, priests, and all who administer, first receive, as enjoined by a council of the Church: it is received kneeling, for sure it would be a sin not to adore so ineffable a mystery and blessing. "In the first English service the two commencing sentences of the present form stood alone: in Edward's second book the two present latter sentences stood alone, as substituted for the former. On the accession of Elizabeth, however, the two original sentences were restored, but prefixed to the two latter, as we now have them." "When all have communicated, the minister shall return to the Lord's table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth;" thereby the Church reminding us of our Lord's body, at His burial, being wrapped in fine linen. And now follows the Lord's Prayer; and when could it be more



fitting, than after having had proofs of our communion with Him by partaking of His blessed body, to declare our sonship with Him, with the Father? We pray for His pardon, as we forgive others. And then comes the last part of this service, the sacrifice of praise and thanksgiving. "For," says Laud, "in this Eucharist we offer up to God three sacrifices: 1st, by the priest only in the commemorative sacrifice, Christ's death represented in bread broken and wine poured out; 2ndly, another by the priest and people jointly, and that is the sacrifice of praise and thanksgiving for all the benefits and graces we have received by the precious death of Christ; and 3rdly, by every particular man himself only, and that is the sacrifice of every man's body and soul to serve him in both all the days of his life for this blessing thus bestowed on him." All the service being completed, we are now dismissed by the bishop (if present) or priest with a blessing taken from Scripture, the first part

being from Philipp. iv. 7, and the latter a paraphrase upon Numbers vi. 24.

In the third rubric after this service, we find "three at the least to be ready to communicate," that being always considered the fewest to form a congregation.

The sixth opposes the discipline of reservation, which reservation I cannot but look upon as a good system, for in cases of sudden and alarming illness it is sometimes a difficult matter for the priest to consecrate before death takes place. Again, in the sick chamber few priests now would think of robing in the priestly dress for the purpose, and if they did it might seriously injure the sick person. On these grounds, I cannot but think that reservation of the body and blood of Christ good; not that it should be irreverently carried about and gazed upon, but to be in readiness if suddenly required.

The custom formerly was for the parish to find (each one in turn) the elements; but at the

Reformation this was placed to the charge of the curate; and at the last review this, the eighth rubric, was inserted, ordering the finding of the elements to the cost of the parish at large, and furnished from the rates.

The protestation was added in King Edward's second book, but on the accession of Elizabeth was laid aside. It is thoroughly "Protestant;" and, though denying transubstantiation, says not a word against the Real Presence, for that would be to deny the Church's teaching both in this service and the Catechism, where we are taught, "that the body and blood of Christ are indeed taken and received by the faithful."

The services we have hitherto been considering are distinct one from the other, and form three separate ones, which is clear from the rubrics after each: "Here ends the Morning or Evening Prayer;" "Here ends the Litany;" and it would be much better to have them again distinct, as it is generally now con-

fessed that the morning service is too long, which would not be the case were this done, and it would afford opportunities for some who are unable to attend so long a service to be present at at least one of them.

The following services are termed occasional, being to be used but once, generally, in a man's life; and the first of these we shall speak of is that for the Baptism of Infants, which is generally necessary for salvation, as it is also the rite by which we are visibly admitted into the Covenant of Grace, the old Adam being by it washed away, and a new nature grafted into us. That by baptism we are *regenerate* is plainly taught in this service, though many argue that the language used is hypothetical, and that regeneration in, by, and through baptism is an invention of Romanism; but this I think cannot be shown from Scripture to be the case. "We are buried with Christ in baptism," "Except a man be born of water and of Spirit he cannot enter into the kingdom

of God," and numberless other passages regeneration may be deduced from. The Jews, it is evident, had a tradition that baptism would come into the world with Christ, by their sending to John, asking "Why baptizest thou, if thou be not the Christ?" which tradition they derive from "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called Holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion;" and "Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness and from all your idols will I cleanse you." That original sin is not blotted out, but remains in us all the days of our life, is taught, but by and through the waters of baptism it is blotted out of the Book of God; it is not imputed to us, as it would be were we never baptized. The heathens looked upon water as having a mystical power in cleansing:

for when among the Greeks one who had been given out as dead, and by that means was looked upon as unclean, inquired of Apollo, how he might be again restored, was answered,

“What women do when one in childbed lies  
That do again : so mayest thou sacrifice ;”

- which means, as children are washed at the birth, so was he to be again, and made like unto a child newly born. Thus in the Church we are, when born, dead unto Christ by reason of sin ; but by the waters of baptism regenerate and born of the Holy Ghost. That water is typical of the Holy Ghost is clear from several passages of Scripture, where water and the Blessed Spirit are used synonymously. It is necessary that the font be of stone, “for Christ is the head corner-stone and the rock ;” it must also be large enough to immerse the person to be baptized, as by that means we symbolize a death unto sin, and a new birth to righteousness. It would be more symbolical to be of an octagon form, that being the

symbol of regeneration. Baptism is to be administered on Sunday or some holy-day, and is to take place after the second lesson of either Morning or Evening Prayer. In no case is this service allowed to be used at home, as it is very commonly ; if the child is so dangerously ill as not to be in a fit state to bring to church, there is a service appointed for that purpose ; but even then, when the child gets well, it is to be brought to church, and partake of all the solemnities which were omitted in the hurry of private baptism. A congregation is supposed to be present, and if done in a chamber the priest's address to the sponsors, "Dearly beloved, ye have brought this child," &c., would be very absurd when he was brought to baptize, not the child to be baptized. It is frequently urged, as an objection to Infant Baptism, that the child is not able to answer for itself ; but to remedy this the Church requires sponsors to answer for it, till it shall be of such an age to answer for

itself in Confirmation. All being in readiness, the priest asks, "Hath this child been already baptized?" because this sacrament is only once used in the whole of our lives; for as there is one faith, one Lord, so is there "one baptism for the remission of sins." The baptism of laymen and heretics is evidently by our Church considered invalid, for she orders "the minister of the parish (or in his absence any other *lawful* minister that can be procured)." The Church of Rome, in cases of great danger, when a priest *cannot* be got, authorizes laymen and even midwives to baptize; but surely it is better to leave the sacrament unused, trusting to God's mercy, rather than have it performed by an unauthorized person, though the form used, "I baptize thee in the name of the Father, Son, and Holy Ghost," is all that is required. If the sponsors shall answer "no," then the sacrament being for the benefit of the person about to be baptized, it is right and meet that the service



should commence with the exhortation, beseeching God to give the infant that which by nature he cannot have, that he may be baptized with water and the Holy Ghost, and be made a lively member of Holy Church; then follow two prayers, alluding to Noah being saved in the ark, and the passage of the children of Israel through the Red Sea, which passages are both typical of baptism. In the term Regeneration are conceived two ideas: first, a relative change of condition; and, secondly, an inward operation of the Holy Ghost, unless the recipient place a bar against it, which children cannot do, by reason of their tender age. Then the congregation are exhorted, from the Gospel, to bring children unto Christ, that He may bless them; appropriately is the Gospel chosen, as showing, by Christ's own example, that he wished children to be brought to Him, and early dedicated to his service. Now follows a special exhortation to the sponsors, that, having brought the child to be baptized, they

must faithfully promise to do their part, not to think that after the service is over they have done, but to continue, by both practice and precept, to instil truth into the mind of their charge, till he shall ratify all the promises made for him ; this being done, they are asked whether they believe all the articles of the Christian faith, as contained in the Apostles' Creed, and are willing to renounce the pomps and vanities of the world ; answering in the affirmative, they are still further questioned as to their desire to be baptized in the faith ; Holy Church being always anxious in her services to do nothing hastily and without due consideration. These queries are succeeded by a few short prayers, " that the old Adam may be buried, and all worldly desires destroyed," in which the whole congregation assent by answering " Amen." Now follows the consecration of the water to the " mystical washing away of sin ;" which being done, the parents give the child to the priest, who asks for a name, for,

as a child of sin, it has a name inherited from its parents, yet now that it is to enter the body of Christ's Church, it must be known by some other name. If the parents certify that the child is weak, Holy Church sanctions sprinkling, which, in this spiritual washing, is able to cleanse the soul as sufficiently as though a whole sea were used.

The priest signs him with the cross in token that he shall not be ashamed of Christ crucified. This sign is made on the forehead, that part being said to be the seat of blushing or shame. For the better understanding of which ceremony we may observe that it was the ancient rule for masters and generals to sign their servants and soldiers on the forehead with their marks and names. It is to this custom the angel in the Apocalypse refers: "Hurt not the earth, &c., till we have sealed the servants of the Lord in their foreheads." And as Christ's flock carried His mark on their foreheads, so did his adversary the Beast sign his servants

there : “ If any man shall receive the mark of the Beast,” &c. Now the Church conceives, from these applications, the sign of the cross a most significant ceremony, signifying thereby our consignment to Christ, whence the ancient Fathers call it “ Christ’s seal and the Lord’s signet.”

Now that the child has been baptized we are taught to look upon it as regenerate, a brother in the Lord, and in consequence the congregation assembled join with it, through its sponsors, in the Lord’s Prayer, which follows ; the child before, by reason of its unregenerate state, not being in a condition to join in a prayer devoted to the use of Christians. All having joined in this act of prayer, we thank God in having instituted so inestimable a means of reconciling us to His goodwill and favour, more especially the infant just reconciled, and made an heir of His everlasting kingdom. The service being finished, the priest again exhorts the sponsors to do their

duty in teaching the young, and at present infant, when it shall be able, all that is necessary for its salvation ; and that when it is old enough, to bring it to the bishop to ratify and confirm the vows just made in its name. It is added that “ baptized infants dying before they commit actual sin are undoubtedly saved,” but nothing is said about those dying unbaptized ; they are without the covenant, and must be left to God’s tender mercy ; we, knowing His great mercy and goodness, must hope all.

The proper place for baptism is at the Church porch, or western entrance, for that is the way we gain admission into the material fabric, and it is very unseemly, to say the least, to take one unregenerate to the altar, where we celebrate the most sacred mysteries of our holy faith.

Private Baptism.—The curate is frequently to admonish the people to defer the baptism of their children not later than the second Sunday after their birth, which is in accord-

ance with the Jewish law, which orders circumcision to be performed on the eighth day. Baptism is never to be administered at home, unless there is great necessity. The water in this service is first consecrated, the child then baptized, and the yielding of thanks that it is regenerate, as in the public service. The child is then sufficiently baptized, and in no case to be baptized again. In case the child recover it is to be taken to church, that the priest may certify that it was baptized at such a time and place, in the name of the Father, Son, and Holy Ghost. At the end is added a form in case it cannot appear that baptism has been administered. "By a provincial constitution of our Church, made A. D. 1236, which is still in force, neither the *water* nor *vessel* used in Private Baptism is afterwards to be applied to common use. But, out of reverence to the sacrament, the *water* is to be poured into the fire, or else carried to the Church to be put to the water in the baptis-

tery or font ; and the *vessel* is also to be burnt or else appropriated to the use of the Church, perhaps for the washing of Church linen. Bishop Beveridge obliged his parishioners to to comply with this order, whilst he was minister of St. Peter's, Cornhill. As to the water, it is unseemly that after being once consecrated, and applied to so sacred a purpose, it should either be put to common use, or thrown into the kennel or sink. The Greek Church orders that the water from the font be not thrown down like common water, but poured into a hollow place under the altar, where it is soaked into the earth or finds a passage."

The office of Adult Baptism was added at the last review, and it is of very rare occurrence, baptism being chiefly administered in infancy. It is the same as that used at Public Baptism, except the Gospel, which is taken from Our Saviour's discourse with Nicodemus, and the baptized are to answer for themselves instead of through sponsors. In the exhorta-

tion, "Doubt ye not therefore," in infant baptism was expressed absolutely, they placing *no bar* upon its efficacy, is here expressed only conditionally, "Truly repenting and coming to Him by faith." In the case of persons brought to be baptized between infancy and years of discretion, the office for Infant Baptism is to be used, only changing infant for child, and here sponsors are required as in infant baptism.

"A Catechism."—It is of genuine English growth. Cranmer appears to have revised and digested it with the co-operation of Ridley. "The excellency of this form of instruction is very clear, for as persons are not baptized into any particular Church, but into the Catholic Church of Christ, so here we have not the opinion of this or that particular Church, but what the whole body of Christians all over the world agree in." The article, "I pray unto God to give me His grace that I may continue in the same," *i. e.*, his baptismal purity, shows



that spiritual regeneration, which was conferred on us in and by baptism, may be lost. In the Decalogue we are especially taught two things, our duty towards God and our neighbour; and what these duties mainly consist of is beautifully explained in the answers to these questions. The catechized is told he cannot do these things of himself, nor serve God in any way without His special help, and is then asked to repeat the Lord's Prayer. "Give us this day our daily bread:" the early Christians applied this petition to the bread in the Holy Eucharist, which was then celebrated every day; and to this in its highest sense it does most certainly relate, though it is also to bodily nourishment of every kind, for without God's permission we can do nothing. "Forgive us our trespasses," &c.: if we do not forgive we cannot expect to be forgiven, and every time we repeat this petition with our lips only, we invoke a curse instead of a blessing. "Lead us not into temptation:"

suffer us not to be tempted more than we are able to bear, but in every temptation make a way for us to be enabled to resist. "Deliver us from evil:" evil round about us, enemies and slanderers around our path, help for the time to come, temptation before us, sin to be repented of, God's will in our hearts and minds, name on our lips, and kingdom in our hopes. The questions relating to the sacraments were added at the last review. Dr. Barrow says on this subject, "Of these there are two of general and principal use, instituted by Christ himself, which, because they represent to us somewhat not subject to sense, and have a secret influence upon us, because what is intended by them is not immediately discernible by what is done." Hooker also: "We receive Christ Jesus in Baptism once as the first beginner, in the Eucharist often, as being by degrees the finisher of our life." For of sacraments the very same is true which Solomon's wisdom observeth in the brazen serpent. "He that

turned to it was not healed by the thing he saw, but by Thee, O Saviour of all."

The time for catechizing is immediately after the second lesson in the afternoon or evening service, there being then no sermon; the sermon being a portion of the Eucharistic service in the morning.

Confirmation does not strictly apply to the case of persons baptized in riper years; for instance, the words "that CHILDREN being now come to years of discretion," and again, "the solemn promise and vow made in your name," show this. "Again, the words 'hast vouchsafed to regenerate' affirm that regeneration has taken place in baptism, which is invariably true in infants only, being conditional on faith and repentance in adults." We are in this service admitted into the army of God, to fight His battles against sin, the world, and the devil; as in baptism we were into the household of God. Confirmation was formerly used at the same time as baptism.

Hooker enumerates three reasons against it : " First, when a minister of inferior degree baptized, he could not confirm ; secondly, when persons were baptized and confirmed by heretics, they were admitted into the true Church by imposition of hands and prayer ; thirdly, when the parties baptized were infants, their confirmation was sometimes deferred, because by the stay of confirmation no harm could be done, but sometimes good : their time and ability was not yet come, and they were brought up in expectation of their confirmation." The versicles and responses are a proper preparation for the service : they are taken from the Psalms. The bishop then prays to God to vouchsafe and increase in them his seven-fold spirit of wisdom and understanding, counsel and ghostly strength, knowledge, true godliness, and fear. The introductory part being finished, all kneel at the altar before the bishop—he seals them as soldiers of the cross ; but though the gift of the Holy Ghost is com-

municated by his laying on of hands, yet they pray to God for the blessing they bestow, showing that they are only channels, and that it is not given through their own holiness. The apostles, when they confirmed the Samaritans, prayed that they might receive the Holy Ghost.

In the first book of Edward VI., the bishop, after signing them with the cross, said, "I sign thee with the sign of the cross, and lay mine hands upon thee in the name of the Father, Son, and Holy Ghost. Amen." The Romish branch of the Church gives the person being confirmed a slight blow upon the cheek, which the Reformers rejected, preferring the primitive custom of laying on of hands. The versicles of "The Lord be with thee and with thy spirit" were not in Edward's first book, but the following, "The peace of the Lord be with you and with thy spirit:" then follows the Lord's Prayer, which is never omitted in any service; after which the bishop prays that what he has

done may be real and lasting, not an empty and vain show. The service is concluded with a blessing. "None are to be admitted to the holy communion until such time as he be confirmed." Now considering that the most sacred body and blood of Christ in that sacrament is for our spiritual food and sustenance, should not this rite be performed before the age it now is—usually about sixteen years old?

Marriage is unquestionably a divine ordinance, and specially sacramental; for it is a type of our union with Christ and His Church; it has been hallowed with His presence. "It may not be performed, under pain of suspension for three years, except between the hours of eight and twelve in the forenoon; nor if either of the parties be under the age of twenty-one, except the parents or governors of the parties shall either personally or by sufficient testimony signify to the minister their consent given to the said marriage." The impediments are, first, precontract, consanguinity, and affinity;

secondly, a suit depending before any ecclesiastical judge, touching any contract or marriage of the said parties with any other; thirdly, want of consent of parents, guardians, or governors." It has been the practice from the earliest ages of Christianity, for marriages to be blessed by the priests of the Church. Tertullian asks, "How shall I sufficiently declare the happiness of that marriage which the Church makes, the oblation confirms, and the benediction seals?"

Marriage should be abstained from, as much as possible, "from Advent to the Octave of Epiphany; Septuagesima to the Octave of Easter; and from Rogation Sunday to Trinity Sunday: because some of these are seasons of fasting; others of joy, to be spent in holy exercises, without other avocations. But though the solemnizing of marriage is prohibited in these intervals, yet a contract holds good at whatever time it may have been made." "A threefold spiritual sacrament is

signified by the consummation of marriage. First, a spiritual union of the soul to God through faith, love, and charity; or the union of will, namely, charity, which consisteth in the spirit between God and a just soul. Whence saith the Apostle, ‘But he that is joined to the Lord is one spirit.’ This sacrament is signified by the union of soul which takes place in carnal matrimony at the first betrothal. The second is the union of the human nature with the divine, which took place in the Incarnation of the Word of God, or the conformity of nature which existeth in the flesh between Christ and His holy Church. The third sacrament is the unity of the Church gathered out of all nations, and subjected to one spouse, namely, Christ. . . . But when one yieldeth to a second marriage he giveth up this unity, and the signification of this third sacrament does not hold good in his case: wherefore marriage should not advance beyond *one*, because such advance cannot



signify unity. Besides, by a second marriage, he departeth from the union of his former marriage ; but the Church, ever since she hath united herself to Christ, hath never departed from Him, neither hath Christ departed from her. Wherefore one who hath twice married cannot signify such an unity ; whence also, deservedly, from the defect of this sacramental signification marriage cannot be repeated."

The prohibition of marriage at solemn times, such as the aforementioned, is taken from the command of God, the counsel of St. Paul, and the practice of the sober part of mankind. And those who have wives at this time ought to be as though they had none, for the Apostle says, " Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer, and come together again that Satan tempt you not for your incontinence."

The mirth and festivity of a marriage feast is quite out of character with the solemn fasting

and prayer ordered by Holy Church at these seasons. "This consideration so far prevailed even with the ancient Romans, that they would not permit those days that were dedicated to acts of religion to be hindered or violated by nuptial celebrations; and Christians, one would think, should not be less observers of decency than infidels or heathens."

The marriage service is divided into two distinct offices, though they are now both blended in one—the espousals, which took place some time before the celebration,—days, months, and even years: it extendeth to the woman's first answer, "I will,"—which declaration is in the future tense, whereas the agreement in the marriage service is in the present—"I take." The banns are to be published three separate times, on Sundays or holy-days, so that if any impediment be known, any one to whom such impediment may be known is to declare it; and, for further security against improper marriages, they are to be

published in the parish in which each party resides.

At the day and time appointed, the persons to be married are to come into Church, and being placed, the man on the right or south side, the woman on the left or north, the priest shall begin, "Dearly beloved," &c. (which is addressed to the congregation, witnesses of the holy ceremony), and it explains the nature of the sacrament, and the reasons why it was instituted. "It is not good for man to be alone." "Before the Reformation this part of the service was performed at the Church door, and then the man endowed the woman with dowry before contracted for, whence it was called '*dos ad ostium ecclesiæ*' (the dowry at the Church door). But at the Reformation this was altered, and the whole office performed within the Church, where the congregation might afford more witnesses."

The next prayer, "I beseech you," &c., is addressed to the parties to be married: it

urges upon them the fearful responsibility of marrying should there be any impediment, and implores them to confess it if there be, and tells them marriages made contrary to God's word are not lawful.

The Church, as the expounder and keeper of God's word, has declared certain marriages unlawful; these she has prefixed to her Book of Common Prayer, so that no one may plead ignorance. Amongst that number is a deceased wife's sister, which some now profess to feel a burden and infringement of their liberty, and wish the State to alter, which, if it does, yet with those upon whom the Church has authority, will make no difference, she not having altered her edict against it. Though marriage with a deceased wife's sister is not in express terms forbidden by Scripture, it is by deduction, for, as a man and his wife are one flesh, it makes a wife's sister near of kin, and as such is forbidden by Scripture and the voice of the Church Catholic. Moreover, "a woman may not

marry her husband's brother," and by parity of reasoning the reverse of this is obvious.

The reason why the ring is used is, "because anciently it was a seal, by which all orders were signed, and things of value secured; therefore, the delivery of it was a sign that the person to whom it was given was admitted to the highest friendship and trust." The minister receiving the woman at the father's hands, &c., is full of meaning, for the father then gives the woman to the priest (who is acting as God's agent), signifying that he resigns her to God, who will, as at the beginning, find a protector for her, and through the priest gives her in marriage, as Eve was given to Adam.

The ring is placed directly upon the fourth finger, though in the manual of Sarum it is first placed on the thumb in the name of the Father, then upon the second finger in the name of the Son, then on the third finger in the name of the Holy Ghost, and, lastly, upon the fourth finger, saying "Amen," and there it

remains. The priest, after he hath joined them together in the name of the Trinity, and witnessed to the congregation that they are married, pronounces upon them a blessing, which, in the case of second marriages, is not permitted.

The minister and clerks, going to the Lord's table, or, as in the rubric of 1549, altar, which evidently supposes the preceding service to have been celebrated in the nave or at the Church door, shall say the Psalm following, which was placed here in the place of the Introit, it being then the custom, in making this service more sacramental, to celebrate the holy Eucharist, though this now is usually neglected, in opposition to the rubric, which at the end of the service recommends it. The Psalm ended, a further blessing is invoked upon the newly-married pair by prayers and supplications, which are introduced by the versicles, "Lord have mercy upon us," &c. The Lord's Prayer following sanctifies all; the congrega-

tion joining show their Christian love and fellowship in the versicles following. The first prayer, "O God of Abraham," invokes spiritual blessings; the second, "O merciful Lord," &c., temporal, for which marriage was chiefly ordained, and which is to the same effect as that pronounced upon our first parents; it is not to be used when the woman is past child-bearing; the last, "O God, who by thy power and might," is for the accomplishment of those duties which marriage symbolizes. Then follows a blessing, which has respect to the prayer immediately foregoing. It is now that the Eucharistic service should commence before the exhortation, which is to be used in case there be no sermon. Before the last review it was imperative upon the newly-married pair to receive the Eucharist, but at the instance of the Puritans it was ordered, "It is convenient," they, I suppose, thinking it wrong to celebrate one holy mystery by one still more holy. There can be no doubt but that marriage feasts are

now celebrated by much riot and debauchery, which the restoration of so ancient a practice would greatly tend to destroy, for if through such means of riot people look upon marriage as only a civil rite, by the celebration of the Eucharist they would be taught to respect its more sacramental character.

Visitation of the Sick.—This office appears to be founded upon the precept of St. James : “Is any sick among you? let him send for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord. The prayer of faith shall save the sick : and the Lord shall raise him up : and if he have committed sins they shall be forgiven.” When any is sick, notice shall be given to the minister, who, entering the sick person’s house, shall say, “Peace be to this house;” the salutation our Lord ordered His apostles to use whenever they entered any house, and is a very appropriate form to be used at the entrance to a sick house : peace



not only applying to temporal but spiritual blessings. The priest, having come to the sick person's presence, uses a sentence from the Litany, reminding him of his own and forefathers' sins, beseeching God to spare him. The whole Litany is not used, fearing the person's state to be such as not able to bear so long a service, Holy Church always desiring to benefit and not fatigue her children : all present supplicating both for the sick and themselves in the answer, "Spare us, good Lord." We then supplicate and beseech help from the holy Trinity, in the lesser Litany, and in the Lord's Prayer from present evil, which is followed by appropriate sentences by all assembled, the priest collecting the whole into two short prayers : the first, that while his sickness remains he may be enabled to bear it with patience and resignation, without murmuring, and that the comforts of God's grace may be bestowed upon him ; the second, that his sickness, in case of recovery, may be the means of

sanctifying his after-life, and if it should be a sickness unto death, that he may be permitted to dwell in everlasting life. The exhortation is divided into two parts, and it is left to the discretion of the priest to use only one, or both, as he may see fit, according to the sick person's state. The first part forms the instruction of who is the author of sickness, and that it is a visitation either to try our faith for the example of others, or a punishment for some act of omission or commission ; and the way in which we are to bear it, trusting in God's mercy for Christ's sake, and giving thanks for his fatherly correction. The second stirreth him up to the exercise of all virtues, of which, in this place, patience is the greatest : and that we should endure all corrections and chastenings with thankfulness, even as Christ bare so great afflictions and buffetings for our sake without a murmur, always bearing in mind "that the Lord chasteneth whom he loveth ;" it urgeth upon him an examination of himself before

God and man, and concludes, "Therefore I shall rehearse to you the articles of your faith, that you may know whether you believe as a Christian man should or no." "For, as in Baptism we promised that we would keep all God's commands and all the articles of the Christian faith, it is right that Holy Church should know, now that we are sick, whether we are still true to the promises then made, for to doubt or deny any of these articles is dangerous and damnable. It is to forsake the faith into which he was baptized; and what else is this but to cut himself off from all the privileges and advantages to which his baptism entitled him? For which reason it is necessary that our brother should show that he has kept this faith entire, so that we may be satisfied he dies a sound member of the Catholic Church, out of which no salvation can ordinarily be obtained." (Wheatley.)

After having confessed all the articles of the faith, the priest exhorts him in six different

ways ; first, whether he repent truly of his sins ; secondly, whether he be in charity with all men, forgiving those who have offended him, asking forgiveness of any whom he may have offended, making restitution if he have done wrong, restitution being a medium by which he can show more fully his repentance ; thirdly, to set in order his worldly affairs, but this, if the priest shall see cause, he may exhort before the service begins ; fourthly, to move him to be liberal to the poor ; fifthly, to move him to make *special confession* of his sins ; and, sixthly, if he humbly and heartily desire it, he may be absolved.

In the fifth exhortation, we see our Church does *recommend* secret and auricular confession, as well as she *commands* a public one in the forms used in public prayers and the Communion office ; in the latter service she also recommends private confession, though leaving it open to whom the penitent may confess : but as this is only a recommendation, and not

absolutely ordered, it is left to every man's conscience, so that those who may prefer auricular confession are at perfect liberty to make use of it : and I suppose no priest who recognized the lofty responsibility of his office, would refuse to hear it, but prefer it as a means of bringing him into a more near and intimate connection with his flock : whether the Church will ever have so firm and lasting means of influence with her children till this beneficial practice is more fully insisted upon than at present, is a question. The penitent having made a full and hearty confession, the priest is at liberty to absolve him in the strongest form of absolution she possesses.

The following prayer would seem to intimate that the absolution does not reach to sins gone before to judgment, as we pray God to open His eye of mercy "upon this Thy servant, who most earnestly desires pardon and forgiveness ;" but even as a pardon and absolution of his sins before heaven it is capable of

being interpreted, for we must bear in mind that the priest's is a ministerial act, always conditional upon the presumption that the penitence is real and unfeigned. "He must by no means pronounce it as a final judge, because Christ alone can discern whether his confession is real: and consequently He only can absolutely determine the state of the man before God; and if, upon examination, his penitence seems sincere, the priest is to comfort him with the assurance that his sins are *remitted* even in the court of heaven, and that he *is* restored to the grace and favour of Christ."

The Psalm, "In thee, O Lord, have I put my trust," is used in both the Eastern and Western Church, and seems a most fitting one to be used in either sickness of body or mind; adding "O Saviour of the world," which is from the use of Sarum.

This prayer, and the following one to the Son to redeem him, to the Father to make him

know and feel that there is none but the Son through whom he may receive health and salvation, to the Holy Ghost to bless and sanctify him, were added at the last review, A. D. 1662. With these valedictory prayers the service is concluded.

Holy Church, knowing our weakness and little strength, and that from the hour of our being ushered into mortal existence, how liable we are to sickness and disease, it being the heritage of man upon earth, has, in her great care and thoughtfulness, not allowed the little ones of Christ to be suffering without adding a prayer, to be used on their special behalf should they require it; it supplicates for ease from bodily pain, and, if it should be God's pleasure to restore him, that he may be an instrument for God's glory, doing good in his generation.

The prayer for one when there appeareth small hope of his recovery.—Holy Church in this prayer, presuming the sick man to be so far

gone that he is not able to do much on his own behalf, or when his disease has got the victory without his having sent for the elders of the Church, has appointed this form, in order that she may do all that is in her power; and it is used, hoping that he may have sincerely repented, and be in charity with all men.

A commendatory prayer for a sick person at the point of departure.—In this prayer the Church follows out the practice of our Lord, who, when expiring on the cross, cried to His Father and ours, “Into thy hands I commend my spirit;” and of the protomartyr St. Stephen. “Accordingly the succeeding ages of the Church always observed the same religious rite; and indeed it is unlikely that any one should omit it, who believes that every one who dies, before he can reach the seat of bliss, must pass through the domain of evil spirits, who are ready to snatch at and seize all unhappy souls who approach their territories, without a guard of holy angels to preserve them from their



power, and to conduct them safe to a place of repose." It is a practice to ring a bell when one is just dead, called the passing bell: this should be rung when one is dying, that the people hearing it may offer a prayer sincere and earnest for him. "For a woman they ring twice, because she first caused the bitterness of death, and alienated God from mankind; for a man three times, because the Trinity was first showed in man; for Adam was first created from earth, then the woman from Adam, afterwards was man created from both: for an ecclesiastic for as many times as they receive orders."

For a person troubled in mind.—A person having become low and dejected by means of bodily distemper, is not supposed capable of praying so earnestly as one in health; therefore the spiritual physician is called in to pray over and with him, for the purpose of quieting his uneasiness, and applying the promises of God, and to obtain mercy and grace of God for his unhappy and dejected condition.

It was anciently the practice to anoint the sick with oil after the precept of St. James, oil being used in a medical sense ; but having been corrupted by the Romanists, who fancy the oil to have a miraculous power upon the soul, contrary to the opinion of the early and apostolic Church, our Reformers abolished this custom, by that means doing away with abuses that had crept in from its use.

The Communion of the Sick.—We have seen in the service of Private Baptism the great care which holy Church takes, in order that none shall die unbaptized ; we in this service see the care she takes that none shall die without having the opportunity of partaking of the body and blood of Christ. We are reminded of our mortality, and exhorted to the constant receiving of the holy Communion whilst in health, more especially during a time of any pestilence ; that so doing, we may, in case of any sudden visitation, have less cause to be disquieted for lack of the same ; it informs us there must be

“three or two at the least” to communicate. The collect, epistle, and gospel are appropriately chosen, as tending to quiet and comfort the dying person, about any fears he may possess ; and the rest of the service is then according to the form of the public administration. It was formerly the custom to reserve a portion of the consecrated elements from public communion in the Church, to administer to sick people ; but having been abused to superstitious purposes, our Reformers (unwisely I think, for the abuse is no argument against the use) abolished it ; and if there be no communion on the day on which the sick person wishes to communicate, the consecration is to take place in some convenient part of the sick chamber. “The priest shall first receive Communion himself, and after minister unto them that are to communicate with him, and last of all to the sick.” The priest, we know, always receives Communion himself first ; and the reason why the sick person is to communicate last,

and after those who out of charity and Christian love receive it with him, would appear to be the fear of any contagion in drinking after him, which by this judicious regulation cannot occur. To console the sick penitent, should he from any unforeseen cause be unable to receive Communion, the rubric tells him that, "if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed His blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hereby thanks therefore, he doth eat and drink the body and blood of our Saviour profitably to his soul's health, though he do not receive the sacrament with his mouth."

The early Church was so careful that no one should die without the Eucharist, that it was even administered to those who were suffering under the Church's censure, and were suspended from receiving it while in health. "About the fifth century this was carried so high, that

some were for forcing the elements into the mouths of those that were *dead*; but this was soon censured by several councils, who ordered the practice to be discontinued." In times of great contagion the priest may communicate with the *sick* person *alone*, but only if none can be gotten to communicate with him.

The Communion may not be administered in private houses, except any, being either so impotent as he cannot go to Church, or very dangerously sick, are desirous to be partakers of the holy Sacrament, upon pain of suspension for the first offence, and excommunication for the second.

The Burial of the Dead.—It seems to have been the custom of most nations to bury their dead in the bowels of the earth; the Jews certainly did so. It seems most natural, that man, being formed from the dust, should return to that again; and to the Christian, burial in the naked earth is most appropriate, the grave having been hallowed and made

sacred by the burial of our Lord. The position in which our bodies are placed in the grave is not an accidental one, but one very symbolical: our feet are placed towards the East, Christianity having sprung from that quarter, and tradition having handed down the belief that Christ, at his second coming, will first appear there, so that we shall, at the sound of the archangel's trumpet, rising from our graves, meet Him. Those who are to be refused burial, are they "who die unbaptized or excommunicate, or have laid violent hands on themselves." "This is agreeable to the ancient practice of the Church: the Church, however, does not give any decision as to the state of such, but, since they have not been received within her pale, does not use for them (the unbaptized) an office all along supposing them to have died in her communion." Secondly, it is not to be used for those who die excommunicate; for the laws of the Church state: "The minister is not to refuse to bury

(except the party were denounced excommunicate, *majori excommunicatione*, for some grievous and notorious crime, and by no means able to testify of his repentance), on pain of suspension for three months." To these all the privileges of the Christian Church have ever been denied. Thirdly, it is denied to all who lay violent hands on themselves; and be it observed, that neither in this rubric, nor in any ecclesiastical laws, is there any exception made in favour of those who do it in distraction or madness.

The reason for the first objection is plain; for how can the Church recognize those who are unbaptized as her children, and use this office when they have never been admitted into her covenant? Why any unbaptized Dissenter, who professes to despise all the good and kind offices of the holy Church, should insist upon the use of this office, is marvellous and inconsistent in the extreme; and it is surely proper that the Church should refuse

this, when they have slighted all her other benefits : it should not be used for those who have even been baptized by schismatics, for the Church does not recognize such baptism as valid. By those excommunicate, the canon before quoted would imply all excommunicate, and dying during the time of their penance, and before they are restored to the bosom of the Church. Would not this apply also to those who may be known to the priest as living in open and notorious sins, and though members of the Church by baptism, yet despisers of her holy counsels and doctrine? With respect to suicides, it seems hard that if they are out of their minds it should not be used over them ; but then the question arises, are they really *non compos mentis* ? or is the modern way of bringing in a verdict of temporary insanity a result of that morbid feeling, and so-called charity, which is so prevalent at the present time? The same reasoning, I fancy, would equally apply to the commission



of any great crime, say murder ; would any one in his right mind commit a crime of such enormous dye ? Yet no one would say on that account he should go unpunished : and we find in this, as in its sister crime, a long contemplation of it, amounting almost to a certainty that they are sane, and as such deserving punishment ; murder with death, and suicide without Christian burial. Yet, should there be evidence sufficient to justify a true verdict of insanity, so long as the present laws exist, the priest can do no other than obey : and until Convocation meet to alter this law, their private judgment must give way to their vows of obedience to the ecclesiastical laws and canons.

The canon orders a short peal to be rung, in order that the relations and friends may be ready to pay the last sad rite to the deceased acquaintance. In some villages it is the custom to ring as soon as the funeral procession is in motion a " merry peal," evidently symbolizing,

to those who are left, the belief that our departed brother has entered upon his joyous rest; and, though no longer a member of the Church militant, we hold communion with him in the Church triumphant. The hour appointed for funerals is after midday; they were anciently in the evening after dusk by torch-light (which is still commonly practised with royalty): probably the custom arose from the following of the first Christians, who through fear of the heathen were compelled to adopt this custom: however that may be, the carrying of two lighted candles before a corpse, symbolizes not only the light shed abroad by the Gospel, as is the case when burning on the altar, but in this case that our departed brother's light has arisen. I am aware that by many this will be thought to be savouring too much of Romanism; but to such I would ask, would it not be as reasonable and just to neglect the use of burial itself because Rome uses it, and our beautiful and holy ritual

because it is a translation for the most part of prayers that are used by her?

The priest "is to meet the body at the entrance to the churchyard, and go before it, either to the church or towards the grave" (this does not hinder the priest from going to the churchyard with the mourners, if out of love or respect he may wish so to do), saying, "I am the resurrection," &c., and following sentences. Here is great and wonderful consolation for those who are left, and great hope for the one that is gone. The first tells us, that though our brother is to us visibly dead, yet shall he live; and in the communion of saints, we must believe that he is invisible, though present with us. The second assures us of his rising again, and though worms destroy the body, yet in his flesh shall he see the Lord. The last reminds us, that all we have, and all we do, is through the great mercies of God; that it is He who gave, and He who hath taken away; blessed be the name of the Lord. After

the body and mourners are “come into the Church shall be read one or both of these Psalms.” The Psalms, though written long before the advent of Christ, have always been great favourites with the Christian Church ; they all relate, in some degree, some more, others less, to that great event, and the glories of the Church after its promulgation by Him and His Apostles. The first of these Psalms was composed by David on being reproached for his public grief upon the death of his rebellious son Absalom : it not only comforts those who mourn, but tends to check all those loud and unseemly complaints we sometimes hear, as of those who mourn without hope, and turn them to sincere repentance, prayers, and devout meditation. The second was composed by Moses upon the death of that rebel host in the wilderness, for their murmuring and infidelity. Here we find no murmuring ; but the great leader and chosen of the Lord breaks forth into solemn meditation, not accusing the Lord of heaven and earth, but

applying all to the advantage and consolation of those who are left: and this we should apply to our own selves, seeing in what we have offended, and endeavouring to amend, to the bettering of our lives, and glory of our souls and bodies, so that, when our time arrives for its being used over us, we may have great hope of a joyful resurrection. After these Psalms follows a lesson taken from St. Paul's Epistles: it contains the fullest account of the resurrection of the body that is to be found in the sacred volume, and the mystery of that great event is argued from, and proved by, the resuscitation of the natural grain which we sow in the earth. No part of holy writ could be more fitting for this occasion, or fuller of consolation to the mourners; for if the dead rise not, what profit have we in Christ's death? Our fastings, self-denial, and exercises of our holy religion, would be of no use; and then, indeed, might we say, "Eat and drink, O my soul! for to-morrow thou diest."

"When they come to the grave, while the

corpse is being made ready to be laid in the earth, the priest shall say, ‘ Man that is born of a woman,’ &c.” It is now, more than at any other time, we shall feel the sting of death, that our brother is to be hidden from our sight. Our holy mother, the Church, does not lose sight of this, for she breaks forth into strains of prayers and meditations, conveying to our minds the great conviction that we are only “ strangers and sojourners in the land ;” that here we have no abiding place, but that in the midst of life we are in death : assuring us that our only hope is in the merits of Christ, who suffered for our redemption, and that it is He only who can deliver us from eternal death, praying to Him “ to suffer us not, at our last hour, to fall from Him for any pains of death.” “ Then, while earth,” &c., the priest shall say, “ Forasmuch,” &c., which is different to that ordered in Edward’s first book, which says, “ Then the priest, casting earth upon the body, shall say, I commend thy soul to God the Father Almighty, and thy body to the ground ;

earth to earth, ashes to ashes, dust to dust ; in sure and certain hope of resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto His glorious body, according to the mighty working whereby He is able to subdue all things to Himself." In this we do not cast away the body, as having no further care of it, now that its immortal part has fled, but "commit to the ground," leaving it in safe custody, until that great and terrible day when the soul shall be united to it again, in order that we may receive the reward of the *works* done in the flesh. It is the idea of some that the Church uses this commendation in a hypothetical sense, and with some show of reason, seeing that now this service is used indiscriminately upon all, even upon those on whom she can have no hope of a joyful resurrection ; but if we turn to the first rubric, and see upon whom it is not to be used, and only used for those who die in her communion, and true

faith, and repentance, we may be assured they will rise to a resurrection, and that it is to be used in its natural and literal sense. Then shall be said or sung, "I heard a voice from heaven," a comforting passage from the Revelation of St. John, recorded by him as a special and perpetual comfort with respect to the situation and position of the saints departed. We have now finished the greater portion of the service more particularly relating to the departed; but all is not finished: he has ceased from his labours; we have not. Therefore now praying for ourselves, using the lesser Litany and the Lord's Prayer; returning thanks that our brother has been called from the miseries of this sinful world, "beseeching God to accomplish the number of His elect, and hasten His kingdom." This prayer again calls us to look carefully into our own state; checking inordinate grief; looking forward to the time we shall meet again with far greater rejoicing than we now part in sorrow. It was



the custom to conclude this service with the celebration of the most Holy Eucharist, that sacrifice of great and inestimable value to both the living and the dead ; and the collect was appointed for the commencement of that service : it is slightly altered. After the words, “ general resurrection at the last day,” it went on, “ both we and this our brother departed, receiving again our bodies, and rising again in thy most gracious favour, may, with all thine elect saints, obtain eternal joy : grant this, O Lord God, by the means of our advocate Jesus Christ, who with Thee, and the Holy Ghost, liveth and reigneth one God for ever.” In this we pray for the dead ; and why not ? The Calvinist rejects it as Popish ; but even granting it to be so, are we, in our great hatred to her system, to reject every truth she holds ? To say the least we can in its favour, it is an act of great charity, and enables us to realize more fully that article in our faith, the “ communion of saints,” and by it we declare the

communion and conjunction which we have still with one another as members of the same body whereof Christ is the head. Bishop Overal says, "The Puritans think here is prayer for the dead allowed and practised by the Church in England, and so think I: but we are not both in one mind for censuring the Church for so doing. They say it is Popish and superstitious; I, for my part, esteem it Catholic and Christian. The body is dead in the grave: but by Christ's power and God's goodness shall men be raised up again; and the benefit is so great that sure it is worth praying for, because then we may pray for what we ourselves or our deceased brethren have not; therefore doth the Church pray for the perfect consummation of bliss both in body and soul, to be given to our brethren departed. We believe in the resurrection, yet may pray for it, as we do for God's kingdom to come. Besides, prayer for the dead cannot be denied but to have been universally used

of all Christians in the ancientest and purest state of the Church, and by the Greek fathers, who never admitted any purgatory, no more than we do, yet pray for the dead notwithstanding. What though their souls be in bliss already? they may have a greater degree of bliss by our prayers; and when their bodies come to be raised, and joined to their souls, they shall be sure of a better state. Our prayers for them will not be in vain, were it but for that alone." The celebration of the Eucharist was discontinued at the last review; and, says L'Estrange, "innocent was this rite whilst it preserved its first intent, but it degenerating from its original purity by masses and dirges, wisely was it of our second reformers to remove not only the evils themselves, but the occasion of them." The whole service is, like all the other offices of holy Church, concluded by a blessing, taken from St. Paul's Epistle to the Corinthian converts.

The Churching of Women.—In the Liturgy

of 1549 this service was called the purification of woman. One would naturally have supposed that this service should have preceded the office of burial of the dead ; but when we look at the great mystery of childbirth, and that it is almost tantamount to a resurrection, we see the great beauty and propriety of placing it after, rather than before that service. It is ordered in Leviticus, and the Church continues its use in imitation of the blessed Virgin, who offered her praise and Son in the temple. It should be at the same time that the child is brought to baptism, as may be seen from the form presented A. D. 1549, which in the introduction, after the words "give you safe deliverance," went on "and your child baptism."

"The woman shall come into the Church decently apparelled, and shall kneel down, in some convenient place, as has been accustomed, or as the ordinary shall direct." The rubric of 1549 had "nigh unto the quire," and that of 1552 "nigh upon the place where the table standeth:" this gives us the explanation of the

whereabout the accustomed place is. "This office is most probably most ancient, since we find that all the Western rituals and those of the Patriarchate of Constantinople contain such an office. This which we use in the English ritual occurs, with little variation, in the ancient manual of the Church of Salisbury. The address to the woman seems peculiar to the English ritual, but two Psalms were repeated at the beginning of the office, according to the Sarum manuscript, though different from those now used."

The woman is to be "decently apparelled;" this was inserted at the last review, the custom then being for her to be apparelled in a white covering or veil: the time for using this service was just before the holy Communion. The rubric now orders, after offering the "accustomed offerings it is convenient that she receive the holy Communion:" the offerings as a fruit of her faith and gratitude for her safe deliverance, and the Eucharist as professing and sealing that faith.

This service, as indeed do all the others,

presumes a full congregation present, though the first sentence is addressed to the woman alone. The woman should repeat the Psalms in an audible voice after the priest; and very applicable are they to the state of her who is returning thanks. The first was composed by the Royal Psalmist of Israel, after a recovery from sickness. The second is remarkably appropriate on the birth of a child, showing, as it does, the great blessings attendant upon an offspring brought up in the nurture and fear of the Lord: and is peculiarly good to remind those of this blessing, who are in the habit of grumbling and murmuring upon having a numerous offspring, thinking of the worldly expense and not considering even that God feedeth the ravens, how much more those who call upon Him. After these Psalms the whole congregation join, commencing with the lesser Litany and Lord's Prayer, and versicles for the woman's safety and health; and concludes by the priest collecting all into one short prayer,

which is a beautiful admixture of praise and thanksgiving. It is slightly altered from the one in use A. D. 1549, but in no important part: which commenced, "O Almighty God, which hast vouchsafed to deliver this woman," &c., and after the words "faithfully live and walk" were inserted "in her vocation."

A Commination, or denouncing of God's anger and judgment against sinners, to be used on the first day of Lent, and at other times, as the ordinary shall appoint.—"In Edward's first book it had no other title than 'the first day of Lent, commonly called Ash Wednesday.' But Bucer approving of the office, and not seeing any reason why it should be confined to one day, and not used oftener, the title was altered at the last review." The Litany ended, "The priest shall in the reading-pue:"—this is the only place throughout the whole Book of Common Prayer, that mention is made of the reading-pue, and it is never styled the reading-*desk*; the Church never

contemplating that the prayers should be read or preached to the people, but prayed with them. This service commences with an exhortation, telling us, that as godly discipline is despised and trampled under foot, we may be admonished of God's wrath and judgments against sinners; which denunciation of wrath was a command from God to Moses: surely all the sins there mentioned are cursed, for they are *mortal* sins, and as such are liable to be visited with the punishment due to such. At the end of each separate curse, the people answer "Amen," not that they desire or pray that it may be so, but only testifying their belief in the fact that such sins are cursed. Now that we have heard the penalty, and knowing that we are all guilty more or less of some of these, the Church turns the denunciation to account by applying them, that we may be turned to repentance, and so escape God's wrath. After so solemn a discourse and warning, presuming we are resolved to



repent, the Church bids us to begin with one of the Penitential Psalms, to be again followed by the lesser Litany and the Lord's Prayer,—that prayer which is so applicable in all seasons, whether of fasting and humiliation, or of holy joy ; for in it we pray for all that is needful, both for our souls and bodies. And the priest, collecting all that we have been doing, offers up our prayers and confessions, beseeching God to spare us and by His merciful pardon that we be absolved from our sins. The second collect tells us, for our comfort, that God has compassion on all men, and hates nothing that He has made, and that if we acknowledge our vileness, and truly repent, we shall be forgiven. "Then shall the people say this after the minister:" the two former having been addressed to God by the priest alone, preparing us by those addresses and words of comfort to sue for our own pardon, not looking to our merits, but to Christ's mercies ; we may be assured, that if

we do this sincerely and devoutly it will not fail. The service is concluded by a blessing of God's own prescribing.

“This office is one of the last memorials of that solemn public penitence, which, during the primitive ages, occupied so conspicuous a place in the discipline of the Christian Church. In the earliest ages, those who were guilty of grievous sins were solemnly reduced to the order of penitents; they came fasting, and clad in sackcloth and ashes on the occasion, and after the bishop had prayed over them they were dismissed from the Church. They then were admitted gradually into the classes of hearers, until at length, after long trial and exemplary conduct, they were again deemed worthy of full communion: This penitential discipline at length, from various causes, became extinct both in the Eastern and Western Churches; and from the twelfth and thirteenth centuries the solemn office for the first day of Lent was the only memorial of this ancient

discipline in the West. It seems that at least from the eighth century there was a solemn office for public penitents on the first day of Lent, but in after ages this office was used indiscriminately to *all the people*, who received ashes and were prayed for by the bishop and presbyter. Then the office lost its ancient character. The English Churches have long used it nearly as we do at present, as we find almost exactly the same appointed for the first day of Lent in the missals of Sarum and York, and in the MS. Sacramentary of Leofric, which was written for the English Church about the ninth or tenth century." Our own Church orders the forty days of Lent to be kept as a fast, as well as all the Fridays in the year, and the vigils or eves of saints' days, but wisely leaves it to the people's own consciences how they keep them ; for presenting one rigid rule for all would not meet the cases of all. For instance, to order the very poor, who scarcely ever taste meat, to abstain from that article of

food, would be no fast at all; for the weak and sickly to abstain too rigidly would endanger their health, and instead of fasting being a benefit, it would unfit them for all religious exercises: but there are various ways in which we may all fast and mortify ourselves; altering our luxurious diet to plain and wholesome food, giving the amount saved in this way to feed and clothe the poor and naked; always remembering almsgiving, but more especially during the season of fasting; reconciling people to one another; doing some one work of mercy either spiritual or corporal; abstaining from visiting and parties, in order the better to be able to attend the religious and holy offices of the Church, and our own more private devotions; diminishing the quantity of food taken at each meal; the poor who are not able to do this, should abstain from some of their luxuries of spirits and tobacco; spending less upon one's self; more frequently attending Church; keeping, or endeavouring

to keep, on better terms with our fellow-men ; doing more rather than less than is absolutely required of him for his day's labour ; and all people, whether rich or poor, high or low, may depend upon it, that if this be done in sincerity, and with true repentance, however hard and difficult it may appear to our pampered appetites and flesh, God will in the end turn all to the best purposes, both to our temporal and spiritual welfare. Some argue that fasting is not at all necessary and suitable to us in these enlightened times, or, in other words, it is difficult and unpleasant ; but when we consider that while Adam fasted he was happy, when he gave way to his desires he was driven from Paradise, and the many times in Scripture fasting is enjoined, that our Saviour, by His forty days' fasting in the desert, thought it necessary, and practised it for our example, and St. Paul's beating and bruising his body in order to bring it into subjection, this language becomes highly vain-glorious and presumptuous.

If I have hitherto made little or no mention of the ceremonial of the Church's offices, it is not because I think such of no consequence ; far from it, it is of great importance, and second only to the inward and spiritual worship which we offer up. For without a ceremonial and worship of the body, there can be no real inward worship, any more than there can be a shadow without light. We have precedent for a rich and gorgeous ceremonial, in the way from which the rich and magnificent ceremonial of the Jewish worship was received. All forms must have a meaning, or they are useless, and tend more to degrade the soul of man than to edify it : and if it is indecent and disrespectful to enter the palaces of the great ones of the earth without proper courtesy or form, judge ye how much more improper is it to go into the House of the King of kings with a cold, negligent, and unbending demeanour. The adoration to the altar is a part of the English custom, and not practised out of a yearning

towards Romanism, as I hope to show ; it is ordered by the Canon of 1640 ; practised by the bishops of the Church before the Rebellion and some time after ; such men as Laud, Taylor, Cosens, Montague, Morley ; the Knights of the Garter ; it is now sanctioned by the Bishop of London, and also by the Bishop of Exeter. Bishop Morton, in recommending this practice, distinguishes between the manner and reason of our bowing from that of the Romanist : “The like difference may be discerned between your manner of reverence in bowing towards the altar for adoration of the Eucharist only, and ours in bowing when there is no Eucharist on the table as when there is : which is not to the table of the Lord, but the Lord of the table, to testify the communion of all the faithful communicants thereat, even as the people of God did in adoring Him before the ark, His footstool.” Here, then, is the explanation of our bowing : we do not worship the blessed Sacrament by so doing, but the

altar being in the most sacred part of the Church, and the body and blood of our Lord there made and received, we bow to it as being the seat of Christ more especially than any other, and showing our devotion and faithfulness to Him. An act of Parliament passed in Henry the Eighth's reign gave authority to the proclamations issued during the minority of his son ; and it was agreeable to this act that the injunctions of 1547 were issued, in which it is ordered "that no torch or light shall be before any picture or image, but only two lights upon the high altar before the Sacrament, which, for the signification that the Church is the very light of the world, shall be suffered to remain." Here we see the order and the meaning of the symbol ; and that this is binding on us even now appears from the rubric before Morning Prayer, "that such ornaments of the Church, and of the ministers thereof, at all times of their ministrations shall be retained and be in use, as were in the Church of England, by the authority of Par-



liament, in the second year of the reign of Edward the Sixth."

These ornaments and ceremonies then being fixed, it is necessary that we endeavour to find out what they were, and in this inquiry we are assisted by the traditions of the Church. The form of the Church, then, will be the first; it is divided in two parts, the Chancel and Nave, which were formerly separated by a screen called the Rood: the Nave symbolizes the Church militant, in which all baptized are privileged to enter; the Chancel the Church triumphant, into which only the priests and those who minister about holy things (except on the celebration of the Eucharist) are permitted to enter. The sacrarium, or place where the altar standeth, is now usually the only part railed off; and where there is unfortunately no screen, this should never be neglected. Every part of a Church has its appropriate symbol, useful to be remembered, so that if the mind should wander, all its parts may recall the spirit to its devotion, even to

the weather-cock, which is a “ type of preachers. For the cock, ever watchful even in the depth of night, giveth notice how the hours pass, wakeneth the sleepers, predicteth the approach of day, but first exciteth himself by striking his sides with his wings. There is a mystery conveyed in each of these particulars. The night is this world ; the sleepers are the children of this world, who are asleep in their sins. The cock is the preacher, who preacheth boldly, and exciteth the sleepers to cast away the works of darkness, exclaiming, ‘ Woe to them that sleep ! Awake, thou that sleepest.’ And these foretell the approach of the day of judgment, and the glory that shall be revealed : and, like prudent messengers, before they teach others, arouse themselves from the sleep of sin by mortifying their bodies. Whence the apostle, ‘ I keep under my body.’ And as the weather-cock faceth the wind, they turn themselves boldly to meet the unbelievers by threats and arguments, lest they should be guilty, when

the wolf cometh, of leaving the sheep and fleeing." After this cometh the dress of the clergy, viz., a surplice, not such as is now used, but a white alb, and cope over it: the alb, chasuble, cope, dalmatic, and surplice were all ordered by the Act of Uniformity and rubric at Elizabeth's accession, and were practised by the priests of the English Church. Bishop Sandys, A. D. 1570, makes a distinction between the dress of the clergy when out of Church and when in it: "In all divine service to wear the surplice:" so is here the practice of preaching in the surplice, and not in the Genevan gown. That vestments should be kept for sacred purposes, and appropriated to no use besides, we learn from God's command to Aaron, "And thou shalt make holy garments for Aaron thy brother for glory and for beauty;" and then follows the description of how they are to be made and of what material, gold and blue and scarlet and fine linen with cunning work. The finding of

these sacred vestments belongs to the parish, as does all the furniture belonging to the worship of God, and where the parish find these the priest is bound to wear them.

The position of the person ministering is properly in the quire, and facing the east, because he is offering prayers to God, with and for the people; unless this be the case the rubric before the Lessons is useless, "He that readeth so standing and turning himself, so as he may best be heard of all such as be present." But in the Absolution and Benedictions, being ministerial acts, he turns toward the people; he then acting as God's agent for absolving and blessing them. This was practised by our priests of old. In the Church of the great Hooker, in his day, "The reading-pue has two desks: the one so placed that the minister may look towards the altar in reading the prayers, the other at right angles with it, that he may turn round and face the people in reading the Lessons."

The bowing or adoration in the *Gloria* I have previously attempted to explain: that at the holy name of Jesus is ordered by the Canon and St. Paul, "Wherefore God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

The Litany is to be sung, not in the place where the prayers are offered up, but in the midst of the Church. "Immediately before the time of Communion of the Sacrament, the priests, with others of the quire, shall kneel in the midst of the Church, and say or sing plainly and distinctly the Litany, which is set forth in English." In this service the priest has no ministerial act above that of the people, and there is no reason why any one appointed may not say this service. This custom is in perfect accordance with the command of the prophet Joel: "Let the priests, the ministers

of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord."

The practice of decorating the altar and Churches is not unusual; nay, at one season of the year, Christmas, it is considered necessary by most, and if at this holy festival, why not on other occasions? It was the practice at Waltham, Leicestershire, till within the last fifty years, of hanging garlands in the Church at the death of any virgin, which garlands were carried on her coffin to the Church. George Herbert, about A. D. 1631, recommends "that the Church be swept and kept clean, without dust or cobwebs, and at great festivals strewed and stuck with boughs, and perfumed with incense:" indeed, incense has been burnt in our Churches so late as 1760, at the coronation of one whom no one will accuse of a leaning towards Popery, viz., George the Third.

The ancient practice of processions is even now at this day not out of fashion entirely;

witness that irregular and noisy substitute for the white-robed choir chanting either a Litany or singing praises to God, in the charity schools beating the bounds. St. Bernard gives us the meaning of these processions before quoted. Herbert also, in his 'Priest to the Temple,' says: "Particularly he loves processions, and maintains it, because there are contained therein four manifest advantages: first, a blessing of God for the fruits of the field; secondly, justice to the preservation of bounds; thirdly, charity in loving, walking, and neighbourly accompanying one another, with reconciling of differences at that time, if there be any; fourthly, mercy in relieving the poor by a liberal distribution and largess, which at that time is or ought to be used. Wherefore he exacts of all to be present at the perambulation, and those that withdraw and sever themselves from it he dislikes and reproves as uncharitable and unneighbourly, and if they will not reform, presents them." Processions have

also taken place so late as A. D. 1841, at the consecration of Wilmcote Chapel, Warwickshire, the Bishop of Worcester taking part in it; the same year at Leeds, the Archbishop of York and bishop of the diocese, the Bishops of Ross, Argyle, and New Jersey taking part in it; also in A. D. 1842, at the consecration of the Church of the Holy Cross, Leeds; A. D. 1843, at St. James's Church, Enfield; "in 1845, at the installation of the Bishop of Fredericton, the bishop in his episcopal robes, with his crozier borne before him;" in 1850, at the consecration of the Church of St. Barnabas, Pimlico, many of the clergy of the diocese of London attending; and on the Feast of St. Andrew, from the school-house to the Church of St. Andrew in Wells-street.

I have now, in a rapid manner, glanced at the ceremonial of the Church, and shown that it is not only in her written and unwritten laws ordered, but that from the Reformation, even down to the present day, her ceremonial



is grand and imposing, and that those priests and laymen who practise more than is ordered are retarding the full return to rubrical and ceremonial exactness so much to be desired, being guilty equally of breaking her commands, which are not grievous, as are those who refuse to obey them altogether.

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*The following are the chief works from which  
quotations have been taken :—*

Wheatley on the Prayer-Book.

Durandus on Symbolism.

Hook's Church Dictionary.

Newman's Sermons.

Palmer's Origines Liturgicæ.

Sparrow's Rationale. 1843.

Beauty of Holiness. Dr. Bisse.

Siege of Lichfield. Gresley.

A. Knox's Remains.

Archbishop Cranmer's Defence against  
Gardiner.

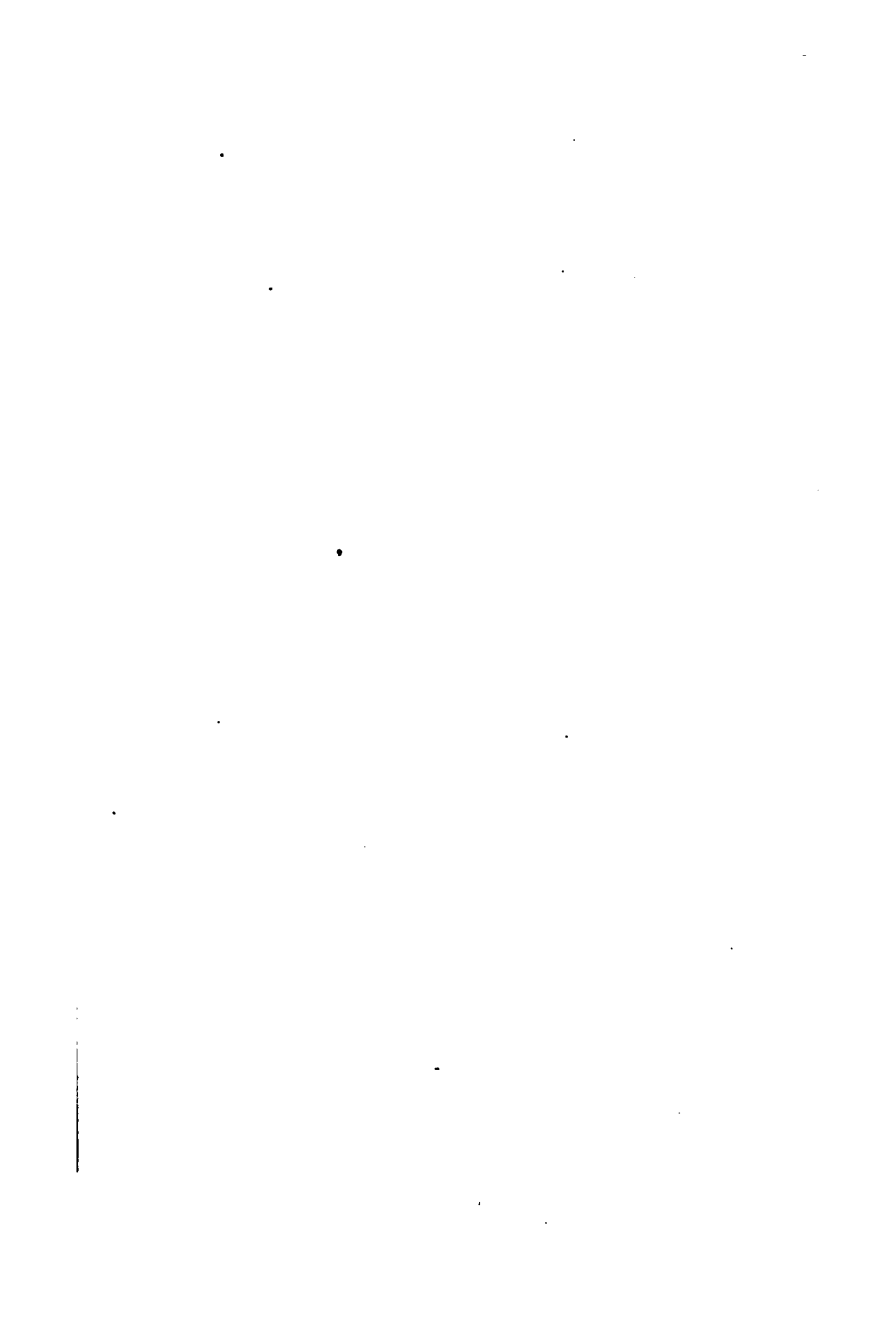
Laud's Conference with Fisher.

Todd's Life of Cranmer.

Brogden's Safeguards.

Canons.

St. Chrysostom.











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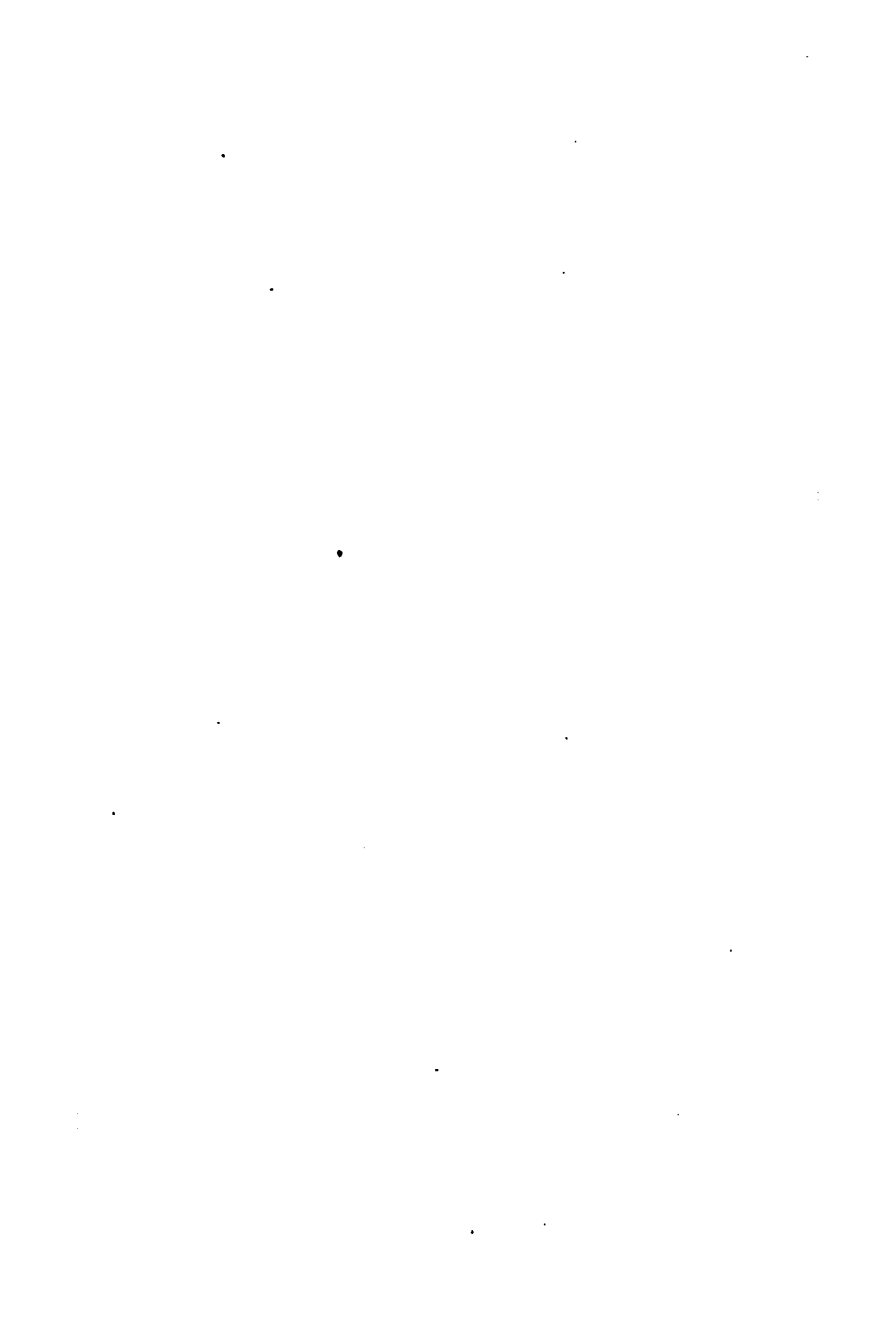
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